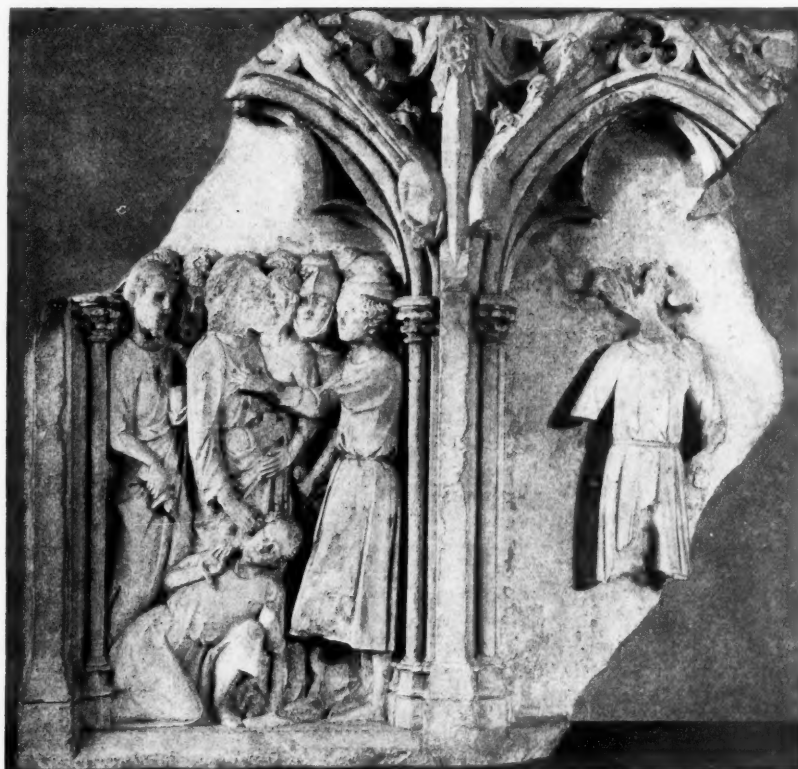


MOODY BIBLE INSTITUTE MONTHLY

Volume XXV

LIBRARY OF THE UNION THEOLOGICAL SEMINARY
April, 1925

Number 8



The Arrest of Christ.

Stone Fragment, French, Early Fourteenth Century.

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A Night of Prayer— Why Not in *Our* Day?

SHALL IT BE APRIL 4, 1925?

In the Australian revivals of 1902, two hundred souls were saved in one church in one day. Why? Two hundred believers had prayed all night! Why not in *our* day?

In 1741, under the preaching of Jonathan Edwards, "a thoughtless, vain, irreligious assembly became suddenly so overwhelmed with sobs and cries—some clutching the pews as though already sliding into hell—that a minister seized the preacher by his dress, exclaiming: 'Mr. Edwards, is not God a God of mercy?'" Hundreds of Christians had been prostrate before God the whole night pleading in behalf of this assembly. Why not in *our* day?

In the Scotch revival of 1630, five hundred conversions took place under a single sermon by John Livingstone. A vast assembly had spent all night in prayer and praise. Why not in *our* day?

Early Methodism flourished spiritually on its all night meetings and its days of fasting and prayer. Why not in *our* day?

It was an all night meeting in the Moody Bible Institute some twenty-five years ago that sent Dr. R. A. Torrey around the world, and multitudes were converted. Why not all night meetings in *our* day?

Let the days and nights of prayer return to the Church, and the days and nights of revival will return.

The Baptist Bible Union of North America is calling the whole evangelical world to "three days of concerted prayer" the first three days in April. On Sunday, April 5, the Sunday School world will be studying the second of Acts. What more fitting thing than that the Saturday evening preceding be spent by believers everywhere in penitent petition to God for a fresh visitation from on high—letting the meeting extend until midnight, OR EVEN UNTIL MORNING, wherever the Spirit of God seems thus to lead? Ah, then Pentecost would cease to be with many a mere historical fact and would become a present glorious experience!

Why not in *OUR* day—"not by might, nor by power," but by the Spirit of Him who is "the same yesterday, and today, and forever," and who is waiting, waiting, waiting, to do "great and mighty things" which the Church knows not. Will you not ask God what response TO HIM He would have YOU make to this appeal? Will YOU be one to observe the first three days of April in prayer? And to give yourself (alone or with others) to intercession on Saturday night, April 4? Will YOU be one of many to "pray without ceasing" until revival comes?

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Vol. XXV

APRIL, 1925

No. 8

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April, 1925

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And may we remind you also of the continuous needs of our Missionary work? The American Board of Missions to the Jews merits your every confidence and support. Our ultimate field lies among the more than 3,500,000 Jews of America, of whom 2,000,000 are in New York City alone. Your help is always needed and appreciated. *The Chosen People* is of course sent to all contributors.

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Moody Bible Institute

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Moody Bible Monthly

APRIL, 1925

EDITORIAL NOTES

"He is not here: for he is risen, as he said." Matthew 28:6.

In our March issue, our department called "For Sermon and Scrap Book," containing a queer exhibit. It was the

Cut From the Loaf fac simile of a card put out by a pastor inviting the public to a service at his church on Good Friday. The card

had a black border and spoke of a friend who had died. To be sure, it added that He died for us that we might live, but it did not say that He *lived*. There was no intimation on the card that He had risen from the dead. It brought to us a strange feeling, a kind of shock, explained doubtless by the unexpectedness of meeting with such a card in our pages. We found ourselves saying, "What if it were true? Suppose He had *not* risen from the dead? In that case, would there have been any particular reason for a meeting in His memory on Good Friday? In that case, would it have been a "Good" Friday in any very different sense from that in which some other Fridays are good?"

We have not the slightest thought of criticizing the pastor who put out the card, who doubtless had his reasons for it, but we ourselves could not have put a black border around an invitation to a Good Friday service, and we could not have spoken of our Lord as dead without hastening to say also that He had risen from the dead. His death and His resurrection are the two parts of one whole. There is no significance, certainly there is no saving value in the one without the other. To say that He is dead is to place ourselves with "Mary Magdalene and the other Mary" before they met the angel, but we are so glad that we have heard and believed the angel's word, "He is not here: for he is risen, as he said."

+ + +

Since our last editorial notes were written, we have been made happy by the addition of thousands of new readers, to whom we now give a **Welcoming** hearty welcome as members of our family. Some of them are what are called "short-termers," but we hope they may so fall in love with us as to become "long-termers" without much urging.

The **MOODY BIBLE INSTITUTE MONTHLY** is a serious periodical. We are set for the defense of the Christian faith in these days of apostasy, and we

cannot be otherwise than serious if we are faithful. All that we ask of our readers, is the careful and prayerful perusal of the articles written by our contributors and some of the things which we ourselves feel constrained to say in our editorial pages. If they do this they will be convinced that there is a cause for seriousness which they will come to share if they do not already experience it. We are thinking just now of our younger readers especially. Upon them rests the responsibility for the spiritual battle that is just ahead, and they need that preparation for it which we, in part, are trying to supply.

+ + +

Modestly, and with profound gratitude to God, would we call the attention of our new readers to the number of depart-

What We Have to Offer

ments in the **MONTHLY**, and the ability and devotion of their several editors whose labor is one of love. With but one or two exceptions, these men and women are no richer in their incomes than if they had no responsibility whatever for the departments to which their names are attached. Their highest ambition and richest reward is to serve God in the promulgation of His truth for the salvation and upbuilding of their fellow-men.

Take "Our Monthly Potpourri" for example. The matters brought together there are "without order or bond of connection," but that does not mean that they are brought together without thought or without an intelligent scheme behind them. Their consideration from month to month may be a startling revelation to some readers of what is passing in the minds of men on the battlefield of the church against the world.

Then comes the department known as "Young People's Society Topics," where a Congregational pastor of many years' experience and now the teacher of doctrine and homiletics in the Moody Bible Institute, gives instruction and advice out of a loving heart to Christian young men and women who are carrying similar responsibility in connection with their local churches.

"Practical and Perplexing Questions" next, are answered by a former Presbyterian pastor and college professor, who now occupies the chair of Church History and Christian Evidences in the Institute.

The International Sunday-school Les-

son is taught in every issue by the Dean of the Evening School of the Institute, whose lessons are syndicated and published weekly in thousands of newspapers, reaching literally millions of Christian readers.

The Missionary Department is conducted by the Director of the Missionary Course of the Institute, who gave twenty-five years to the work of foreign missions on the field, and who has a personal acquaintance with almost every missionary station in heathen lands.

"For Sermon and Scrap Book" has the consecrated attention of the Business Manager of the Bible Institute Colportage Association, whose dealings as a publisher and book-seller with pastors and Christian workers of almost every class, peculiarly qualify him to interest and aid them in that department.

The above says nothing about the information furnished in "The Evangelistic Field" and the department of "Book Notices," where we try to stir our readers' hearts by revival tidings and to guide them in the selection of useful books and those that are strengthening to faith.

There is still one other department to mention, that devoted to news of the Moody Bible Institute, to which every former student will turn with loving interest.

+ + +

We have asked our readers, our new readers, to do themselves and us, and especially the cause of truth, the service of carefully reading what our

What We Ask contributors say on the great topics that so frequently command their thought.

But we ask more. We ask prayer for our writers and very particularly for those on whom rests the burden for putting out the magazine. This burden is not light, and it is desired to be carried as in the fear of God, to whom we must give account. Prayer will do more than money to make every issue just what it ought to be.

Also, please tell others about the **MONTHLY**. Be enthusiastic about it. As its worth grows upon you, as you come to appreciate its testimony to Christ and to His Word in these dark days, make others see its light. Subscribe for your pastor and your Sunday-school teacher, if they will not or cannot do this on their own account. In time you will see the reward of your efforts

and bless God for the seed-sowing which He enabled you to do.

* * *

Some three or four years ago, a contributor to these pages condemned the teaching and conduct in the meetings conducted by Mrs. McPherson in terms that drew forth criticism. One correspondent was so stirred that he purposed to personally investigate her work and report his conclusions, which we agreed to publish. His report has only just reached us and it is given herewith:

"I promised to write a few words regarding my own impressions received at Angelus Temple. I can state them very briefly.

"I went to Los Angeles a year ago last spring for the express purpose of investigating the work, being favorably disposed toward it before making the journey. But I had only attended a few meetings before I felt an inward check in my spirit, and more and more out of harmony with the nature of them. While there were great crowds and multitudes flocked to the altar, I could not feel nor see any evidences of a deep work of the Holy Spirit in pungent conviction of sin. It seemed that the very thing which made the great revivals of the past—the deep convicting power of the Spirit, was not there except in a very small degree, if at all.

"While the gospel preached was orthodox and sane enough, yet it all seemed so superficial and shallow. The preacher said much about the work of the Holy Spirit, but the real power of the Spirit did not seem to me to be present. Other men of God with whom I have compared views felt the same.

"And, the same held true with the great numbers of professed healings. It may be that some were really healed, but I am persuaded that a great number were not.

"The excessive showy advertising and the prominence of the preacher is obnoxious to any truly devout soul. After staying there for a week and a half, I found that the less I had to do with it the better for me at least, whatever others might do. However, I trust God is owning her to some extent, and I should not want to condemn her so severely as some do. She is moderate in her public meetings at least, and allows nothing of the ordinary Pentecostal manifestations, though these are encouraged in the upper room. I leave the matter with Paul according to 1 Corinthians 4:5:

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

* * *

A judge and a school principal agree in this. It is a judge of the Superior Court of the State of Wisconsin, who assails the moral conditions in the Parents "Latin quarter" at the State At University. "The situation is Fault mighty serious," he says, "when taxis are called to men's rooming-houses in our University district at 2 o'clock in the morning, and drunken or exhausted girls, wrapped in blankets, are carried out and driven to their homes. I cannot

understand how business men will trust their daughters with any acquaintance they may pick up. There is something radically wrong with the home."

It is the principal of Jamaica (N. Y.) high school who is investigating a report that students took liquor to a fraternity dance at a Long Island roadhouse, where many boys and girls became hopelessly intoxicated. There is a law barring fraternities from schools, but fraternity members meet in the children's homes. "This it seems to me," says the principal, "puts the responsibility up to the parent. If I were a mother," he continues, "before I should give my daughter permission to attend a dance, I think I should be old-fashioned enough to find out the names of the chaperons and patronesses, the character of the place, and above all, the character of the boy who was to act as her escort."

We earnestly commend these warnings to parents for there is sore need of them.

* * *

On public questions we have not usually found ourselves in accord with Senator La Follette, but we think he calls attention to a real danger

Subsidized Education when he speaks of the monopoly interests of the country as subsidizing education. Prior to the Civil War, institutions of higher learning were supported chiefly by small donations and direct appropriations by the State, but as wealth has become concentrated in a few hands subsidies have increased until, in the judgment of the Senator, "higher education looks to the monopoly system rather than the public or the state for its support." He instances the gifts of George Eastman and J. B. Dukes, both of whom conveyed their millions in the form of stock of their respective enterprises "making the beneficiary institutions interested in the maintenance of governmental privileges which go to swell corporation dividends."

We are not quite so interested in this application of the thought as in another which seems to us even more serious. These donors in many cases, are unappreciative of the vital nature of evangelical truth, and their gifts are bolstering up the false hypothesis of evolution and the destructive criticism of the Bible taught in these educational institutions which are sending forth every year a fresh crop of semi-infidels.

The donors mean well, but they know not what they do.

* * *

The success and value of the Special Summer Course held by the Moody Bible Institute during the last three summers has led it to announce such a course again **Special Summer Course** this year. We are asked to say that all the regular classes of the Educational Department will be in session as heretofore and accessible to those who register for the Special Course. Members of the Faculty will so arrange their lectures as to present during the course the most vital portions of their several subjects as a

special convenience to the Summer students.

In addition to the Faculty, lecturers for the Special Summer Course are announced as follows: Rev. William P. White, D. D., of the United Presbyterian Church, and one of the best known Bible teachers on the Pacific coast; Rev. Leander S. Keyser, D. D., professor of Systematic Theology and Christian Evidences in the Lutheran Divinity School, Springfield, O.; Rev. Thornton Whaling, D. D., professor of Systematic Theology in the Presbyterian Divinity School, Louisville, Ky., and Moderator of the General Assembly of the Southern Presbyterian Church; Rev. Victor I. Masters, D. D., editor of the *Western Recorder*, Louisville, Ky., who will specialize on the rural church, and Mr. Louis Entzminger, "the man who revolutionizes Sunday-schools," who will deal with the subject of Sunday-school organization and administration.

The Special Summer Course is intended for day-school teachers, pastors, evangelists and missionaries on vacation. Opportunities will be offered for service and observation in rescue missions, jails, hospitals, detention homes, ghettos, shops and factories, railway camps and other varieties of Christian work.

All tuition is free except private music lessons, which may be arranged for. Board and room may be secured at the Institute at nominal rates if early application is made. Inquirers are invited to write for a detailed program addressing the Moody Bible Institute, 153 Institute Place, Chicago.

* * *

The following is from a letter of a donor to the Moody Bible Institute, who was in-

formed that a gift of ten dollars to that work would entitle him to a free subscription to the **MOODY BIBLE INSTITUTE MONTHLY** for one year:

"You offer to send the **MOODY BIBLE INSTITUTE MONTHLY** for a year to those who contribute this small sum. I thank you for this, but my **MONTHLY** is paid for more than a year in advance and is well worth all it costs in addition to any contribution one can make in support of the Institute itself. I was pleased today to subscribe for 16 copies of the **MONTHLY**, which I am sending to persons in whom I am deeply interested."

The writer of the above is a clergyman in this country, and we should like to add to his commendation of the **MONTHLY** that of a missionary in Central America who writes:

"The **MOODY BIBLE INSTITUTE MONTHLY** I find to be the best religious magazine of the day. Just as God has kept the Moody Bible Institute in the straight and biblical way, and not allowed it to become sidetracked so that its influence would be hindered, so has He graciously guided the editors of the **MONTHLY** that in spite of present day tendencies, it holds true to God's Word as a whole."

We are very thankful to God for such encouragement.

Moody Bible Institute Monthly

As some of our readers are already thinking about their summer vacation and looking for varied attractions so well-

Special Bible Conferences freshment to the entire man, we beg to call their attention to the summer Bible conferences arranged

for by the Moody Bible Institute. Eagles Mere and Montrose in Pennsylvania, each embowering a beautiful lake, lure the tired toiler to rest in the Allegheny Mountains; Hendersonville, N. C., enchants him with the lights and shadows of the Blue Ridge; Colorado Springs spreads before him a panorama of the mighty Rockies; Ocean City, N. J., offers a thrill of surf bathing, and Cedar Lake, Ind., the beauty of lake and woodland scenes.

Bible teaching is the purpose of these conferences and will constitute the backbone of each program, with inspirational messages in the evening. The President of the Moody Bible Institute is expected to be present at three or four of the conferences, and other expected teachers and preachers include Rev. Harold Paul Sloan, D. D., pastor of the Methodist Episcopal Church, Haddonfield, N. J.;

Rev. J. C. Massee, D. D., pastor of Tremont Temple, Boston; Rev. R. A. Torrey, D. D., formerly Dean of the Los Angeles Bible Institute; Professor Thornton Whaling, D. D., of the Southern Presbyterian Seminary, Louisville, Ky., and several members of the regular staff of the Extension Department of the Institute.

The dates for the different conferences are as follows: Eagles Mere, Pa., July 11-20; Cedar Lake, Ind., July 19-August 2; Montrose, Pa. (Ministerial Institute), July 20-30; Hendersonville, N. C., July 26-August 9; Ocean City, N. J. (date to be announced later); and Colorado Springs, Colo., August 16-30.

For further particulars, inquiries are invited to address the Moody Bible Institute, 153 Institute Place, Chicago.

* * *

In our Potpourri there is a short story of the celebration of the seventy-seventh birthday of Mr. A. A. Hyde, of Wichita, Kan. Such men are rare, Mr. A. A. Hyde but they are a testimony to the grace of God and to the wisdom of men of large income in giving liberally while living to

causes and institutions that will live after them to bless the world. How few men are longsighted enough to make investments for themselves beyond this life by contributing liberally to good causes and institutions! But the sad fact is another proof of the lack of the highest wisdom.

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The Whole Bible Sunday-school Course originally issued by the Christian Fundamentals Association covered the period from October

The Whole Bible Sunday-school Course 7, 1923, to March 29, 1925, and dealt with the text of the Old Testament.

In December, 1924, however, the Association issued a new series of lessons on the Christian doctrines to be treated topically rather than as expositions of a given Scripture text. This being the case, we have felt at liberty to omit the treatment of the course as a regular department of the MONTHLY, unless there should be a general or strong demand for its continuance.

Was Our Lord Crucified On Friday?*

By Leonard W. Kern, Bolton, England

WHILST a large proportion of professing Christendom reject the statement of the Holy Spirit that "Jonah was in the belly of the fish three days and three nights" (Jonah 1: 17), it is strange that most who accept it lose sight of the typology, disregard the "sign of the prophet Jonas" and persist in maintaining that our Lord was in the grave from Friday evening until Sunday morning, although He Himself had said, "So shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). Shortly before his homegoing, the late Dr. W. H. Griffith Thomas wrote regarding the date of the crucifixion, "I feel sure that the day was not Friday."

As to the origin of the traditional view, we are informed in Mark 15:42, that at the time of the crucifixion "it was the preparation, that is the day

before the Sabbath," which, being the seventh day of the week (Exod. 20:10), it has long been thought that our Lord must have died on the sixth day or what has come to be known as Good Friday.

sanction, been ascribed to Easter Sunday, but it has for several years failed to satisfy some.

Some argue from Esther 4:16 and other Scriptures, that part of a day may be treated as "a day," and we are brought back to the old problem as to whether a child is "eight days old" (Gen. 17:12) on the "eighth day" (Lev. 12:3), and whether in interpreting "after three days" (Mark 8:31), we are to include or exclude the day from which we are counting. Even though the principle be acquiesced in we are faced with our Lord's words, "and three nights," which are equally clear in the Greek as in the English and cannot be gainsaid, and to which all references in Scripture (other than one instance in 1 Sam. 30:12 which is irrelevant for our present purpose), apply either



The St. Stephen's Gate in Jerusalem as it Appears Today.

Then as Matthew 28:1; Mark 16:2 and John 20:1 associate the earlier visits to the sepulcher with "Very early on the first day of the week," the resurrection has, apparently with equally scriptural

to Jonah in the belly of the fish, or to our Lord in the heart of the earth. Each phrase incorporates two statements: first, that the entombment in each case lasted three days, and

*Our publication of this well written article is not to be taken as an endorsement of the author's view of the question.—The Editors.

second, that it also lasted three nights. Let us deal with these in order.

A good test as to the meaning of any word in Scripture is to refer to the first time that it is mentioned and the case in point is a very suitable illustration. Genesis 1:5 reads, "And God called the light *day* and the darkness He called night, and the evening and the morning were the first *day*." Here the word "day" occurs in both senses, first as the period of light, and second as the complete cycle of darkness and light, and each appear in the original Hebrew under the same designation *yom*, which is the word used in Jonah 1:17. This is, we hold, God's own definition and is the recognized use of the word today.

The term "night" does not however permit of any varied rendering, but as we have already seen in Genesis 1:5 "the darkness he called night" and it is the only meaning (so far as we are aware) that can be attached to the word. It is for this reason that we particularly take the phrase "and three nights," and submit that the traditional view contradicts it. In our opinion, three nights can never mean anything other than three nights, and it cannot mean Friday night and Saturday night, which is only two at the most.

Furthermore, we have a "triplet of triplets," as our Lord not only mentions three days and three nights, but he refers to it on three different occasions, once in conversation with the Jews (John 2:19), again with the Scribes and Pharisees (Matt. 12:39) and finally with the Scribes and Sadducees (Matt. 16:4).

The solution is not far to seek when all four Gospel narratives are compared and reconciled, and it resolves itself into the fixing of the days when the stupendous events of death and resurrection actually occurred.

As to the former, we have already seen that this took place "the day before the Sabbath," and this is corroborated by Luke 23:54. It is, however, frequently overlooked that Leviticus 23 enjoins the observance of other Sabbaths besides the weekly one, and the first day of passover was included (Exod. 12:16; Num. 28:18) irrespective of the particular day

of the week on which it occurred.

We are not left in any doubt as to which day is referred to by the evangelists but distinctly told that "the Sabbath day was an high day" (John 19:31), and that it was "the preparation of the passover" (John 19:14), or the 14th Nisan (Exod. 12:6), which astronomy proves was on the fourth day of the week (Wednesday) in that year, so that our Lord died on the Wednesday afternoon.

Some would seek to support the Friday crucifixion on the ground of the significance of scriptural numerals, saying that six is the world number, and that as John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world," the event took place on the sixth day of the week (or Friday). Although we have no desire to lay any undue stress on this highly instructive side of the subject, we would suggest that "six" is representative of what is human in the sense of the best that man can do, as witness the superman of the Old Testament (1 Sam. 17:4-7) and the superman of the New (Rev. 13:18), with both of whom this number predominates. On the other hand "four" is representative of what is human in the sense of God's material creation in its world-wide aspect, there being four winds, four seasons, four elements, four world empires, and most significant of all, the "great multitude which no man could number" (Rev. 7:9) is made up of four classes, viz., "all nations and kindreds and peoples and tongues," which carries our thoughts back to the "whosoever" of John 3:16, and surely that is the real message of our Lord's death, so what could be more suggestive but that it should occur on the fourth day of the week, or Wednesday?

As regards the resurrection, the earliest visit to the sepulcher is that recorded in Matthew 28:1, as apparently "Mary Magdalene and the other Mary" actually saw the stone being rolled away, and we are told that it was "in the end of the Sabbath," so that as the day was measured "from even unto even" (Lev. 23:32), it must have been late on Saturday afternoon but before the day had closed. If this is correct, then our Lord was "in

the heart of the earth" from Wednesday afternoon until Saturday afternoon, which is "three days and three nights," and this fully accords with Scripture. The preposition "towards" in Matthew 28:1, is the same as used elsewhere in the New Testament, and implies "motion in the direction of" and proves that the first day of the week had not as yet commenced. From a superficial reading it may seem difficult to reconcile this with "As it began to dawn" which would suggest early morning, but the Greek *epiphosko* is only in this one instance translated "dawn" and should be more correctly "draw on," or "approach," which is the real meaning.

Another apparent difficulty to some are the words in Luke 24:21, but we need to bear in mind that they were uttered by Cleopas and not by our Lord Himself. "These things were done" just as sunset ushered in Thursday, and surely the wonderment and excitement of the on-lookers extended well into that day, and "the third day since" then would be Sunday, agreeing with the "first day of the week" of verse 1.

From this it will be seen that the Lord's Supper was not instituted at the regular time of the Passover but on the evening before, and that He Himself died just as the lambs were being slain "between the two evenings" (Exod. 12:6), which makes the type all the more complete. In fact, many believe, and Josephus affirms, that in our Lord's day the lamb was slain late in the afternoon of the 13th Nisan, and eaten in the evening, just as the 14th set in (compare our custom of Christmas Eve preceding Christmas Day), as the 14th would appear to be the day on which Moses meant it to be eaten. This is more clearly seen by comparing the first two verses of John 13.

The clear understanding of these references also throws much light on our Lord's journey to Bethany six days before the Passover (John 12:1), and on the various visits of the women to the sepulcher which would otherwise appear contrary to law in the former case, and contradictory among themselves in the latter.

The Lord's Supper and the Passover*

EDITIONS, MOODY BIBLE INSTITUTE MONTHLY:

On page 232 of your January number, Jesus is represented as keeping the Passover when He instituted the Lord's Supper. How then do you account for the absence of some of the essentials of that feast—the lamb, the bitter herbs, the standing posture (Matt. 26:20), and the failure to stay inside the house behind the blood-sprinkled door all that night?

*We submitted the above to the editor who treats the International Sunday-School Lesson, who is familiar with the correspondent's argument, but is unable to admit its validity in the light of the circumstances.—Editors.

"According to Westcott and Hort (and the American Standard Version), the 'any more' of the Authorized Version is not found in Luke 22:16.

"According to Exodus 12:6 (margin, American Standard Version), 'at even' should read 'between the two evenings,' which would bring the Passover on the second rather than the first of the seven day feast of unleavened bread. Surely John 19:14 represents the Passover as still future when Jesus stood before Pilate (John 18:28, 39; 19:31, 42).

"Indeed, it is not true that 'when the paschal lamb was being slain as a type, the Lamb of God was being slain as the great anti-type.' This do in remembrance of me. As the Passover was

related to the cross as a type, so the Lord's Supper is related to the cross as a memorial.

"On what day of the feast of unleavened bread do the orthodox Jews of today celebrate the Passover?

"Stanley A. Chase."

"Postscript.

"Could the *make ready* for thee to eat the Passover, (Matthew 26: 17-20) refer to 'the previous preparation for the keeping of the feast of unleavened bread,' such as the purging out of all the leaven from the home, and the baking of the unleavened bread?

"Would it be fair to paraphrase Mark 14:12 as follows: 'And on the first day of the feast of unleavened bread,

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during which feast (the day not stated) the Passover was sacrificed.' Compare Mark 14:1.

"Luke 22:1 says the feast of unleavened

bread is sometimes called 'The Passover.' Could, then, the 'day' of Luke 22:7 refer to the 'season' or 'time' when the feast was to be celebrated? I take it

that the Sabbath of Luke 23:54 is the same one referred to in John 19:31. Referring again to Luke 23:54, was it not still the day of preparation?"

Jonah and the Resurrection

By Rev. R. I. Humberd, Roanoke, Ind.

WHY call a doctor? Why be sick? Because I have a corruptible body. Yet I am confidently expecting a body some day that will never be sick, that is a resurrection body. But if Jonah was not in the whale's belly three days I will be disappointed.

As John bought a sack of flour so Henry bought a loaf of bread. Now if it is proven that John did not buy the flour, then Henry did not buy the bread, for Henry did "as" and "so" as John did. What Henry did depends on what John did, so to prove the flour was not bought also proves the bread was not bought, for the truth of Henry's action depends on the truth of John's action. As Jonah was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights in the heart of the earth (Matt. 12:40). Now if it be proved that the book of Jonah is not true then Christ's resurrection is not true for Christ did "as" and "so" as Jonah, and the resurrection stands or falls on the truth of Jonah. What Christ did depends on what Jonah did, and so to prove Jonah was not in the whale's belly is also proving that Christ was not in the heart of the earth. Now it is the resurrection of Christ that gives me a living hope of my resurrection. In fact my resurrection body absolutely depends on whether Christ arose or not. If Christ be not raised I am yet in my sins and all dead Christians are perished. But now is Christ risen from the dead (1 Cor. 15).

To the average Christian, the endorsement of Christ in Matthew 12 is enough. But there are some who say it is not reasonable. But I believe it is in perfect accordance with God to send to Nineveh a prophet, in the way they were looking for him.

Christ must go through Samaria because there was to be a woman at Jacob's well and that woman was the key to a city. Christ knew hearts, and he knew the key that would unlock them and the key to the city of Sychar was a certain woman. Convert that woman and the whole city was open. The key to Nineveh was a fish. Unlock Nineveh with a fish, and the way was open for the conversion of the whole city.

Nineveh worshiped Dagon, a part fish—part man—god. They thought he founded their nation and sent a messenger from the sea from time to time. Jonah was told to go to Nineveh, but he was like many today. They will only allow God to save those in their own denomination. Jonah would have God save only Israel. So Jonah was sent to school in the belly of the great fish until he was willing to admit that God was the author and the finisher of salvation and could give it to whom He would. So the very moment Jonah said, "Salvation is of the Lord," he received his diploma and God spake to the fish before Jonah had time to say more.

Doubtless some people along the bank saw the tail of a great fish lashing the water into a foam. They were surprised to see it throw something on the bank and then disappear again into deep water. Their surprise would know no bounds when the object began to move and a man stood up and began to ask about Nineveh. Doubtless some set out for Nineveh and published the tidings that God had sent the messenger and he was coming. When Jonah arrived the city was unlocked for his message, and a mighty revival swept Nineveh from the king to the lowest subject. The revival was a greater miracle than Jonah being kept in the fish's belly.

Some people think it impossible for God to make a submarine to keep one

man alive under water, but men make submarines that can keep a dozen men alive under water.

The men of Nineveh shall rise up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonas; and behold a greater than Jonas is here (Luke 11:32). The men of Nineveh will condemn Israel for they were looking for a messenger from God out of the sea. He came and they accepted him. Israel was looking for a messenger from God, out of Bethlehem. He came and they rejected Him.

Just outside of Jerusalem a man was buried. A great stone was placed against the door of the tomb. The greatest government placed its seal over that stone. All the armies of the world were behind the watchmen. But the third day the grave was empty. A few days later men were preaching the resurrection of Christ. Why did not they show the body if he did not arise? Christ was three days in the heart of the earth. Jonah was three days in the belly of the great fish. Christ arose from the dead and the very event is given to assure men of a judgment (Acts 17:31). Happy is that person that has the faith of a little child to believe what the Bible says, all reasonings to the contrary.

"God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" (John 3:16).

"Marvel not at this for the hour is coming in which all that are in the graves shall hear his voice and shall come forth" (John 5:28).

"We shall not all sleep, but we shall all be changed. In a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15:52).

Flattening the Spiritual Life

Rev. Fred Hall, Randolph, Kan.

IN the January *Ladies Home Journal* Dr. Harry Emerson Fosdick has an article under the caption "What the Christian Liberals Are Driving At." The article is interesting to fundamentalists, because the writer admits the weakness of the liberals. From a psychological point of view it is doubly curious, because it reveals the kind of thinking that dominates the mind of the liberalists. The revelations are the more prominent, where he intends to hide them the most. As regards liberal weakness he has this to say in the opening paragraph: "Liberalism is so often vague, nebulous, misty

in outline, constantly in alteration, and bewildering." This is very interesting, because an advocate of Liberalism admits that which fundamentalists have always insisted on. The liberals are tearing down old foundations without knowing what to supply in their stead. But the motive behind this admission is to seem reasonable for the purpose of catching the unwary.

After this admission as to liberal weakness Dr. Fosdick gives us three tests, by which we are to recognize the Liberalism he represents. There are so many liberal scarecrows in the world, posing as humans

that he finds it necessary to dress his own, so that the reader shall not make a mistake and accuse him falsely.

How Flattened?

First, he says, the liberal has come into his new way of thinking through a deepening of his spiritual life. Nothing is further from the truth than that. It is not deepening that has taken place but—*flattening*. The very group of liberals that Dr. Fosdick claims to represent, try to ridicule out of existence those very things that cause spiritual deepening. They do not believe that God specifically

answers prayer; they do not believe in individual conversion and salvation; they hold no faith in Christ's second and personal coming; they do not believe that the Holy Ghost is a person; they do not believe that the Bible is infallible. These are the things that deepen the spiritual life of the believer. If you fill the well with rocks, of what use is it to come there to draw water? When you have filled the well of your salvation with the rocks of flagrant denial, it is folly to come afterwards and make believe that you are drawing water, even if you would be foolish enough to claim that the well is now giving more and better water. Dr. Fosdick gives an incident of an insane woman, that could be kept still only by letting her rip pieces of silk. This accusation he lays at the door of some liberals. I would say that most liberals are that way. They are religiously insane about ripping the foundations, but have nothing to put in their place.

A Rationalist Who is Not Rational

Second, the liberal "emphasizes positive convictions rather than negative denials." But if I understand the modernist rightly, he has no positive convictions as yet to emphasize. He seems to be entirely taken up with the denials, that he either has no convictions, or if he has them he has not had time to state them. The liberal is a rationalist without being rational; he is a materialist without belief in the material; he professes great respect for science but is not letting science in on his theorizing. What convictions does Liberalism have concerning God? Anything definite and tangible yet? Not that we have heard. Each one has his own idea, and they seem only to agree on what is wrong with the fundamentalists.

Third, "the liberal is sacrificially in earnest about establishing God's will in the earth." This sounds very interesting, but our enthusiasm is somewhat cooled, when the author later says, that the establishment of God's will in the earth is the "reformation of Christianity." In qualifying this statement he goes on to say that Christianity needs reforming, because there are so many nominal Christians. This is an instance of the "vagueness and mistiness" of Modernism.

Now, if there is something seriously wrong with the nominal Christians, and we believe there is, then we ought to reform them. If a man is sick I do not try to reform the medical profession, but I apply it the more vigorously to the case in hand. If Christians are only nominal, as Dr. Fosdick seems to think, then we should immediately apply that newborn knowledge on them and leave Christianity alone. But this is proof of the logic of Liberalism.

Can One Be Saved Who Thinks the Earth is Round?

Then Dr. Fosdick devoted the remainder of the article to the two main aims of the liberals. The first is to "modernize Christianity's expression of its faith." He then gives the Lutheran Reformation credit for being a "valiant stroke" in the right direction, but he regrets that it occurred before modern thinking became known! "The Augsburg Confession is a memorable document," but the Lutherans who framed it did not have the least idea that the earth was round, and so that fine piece of work is done away with! I am called to the death-bed of a man. I offer him salvation in the name of Jesus. I teach him what to do, but I am ignorant of the fact that the earth is round and so his confession is of no avail! Have you heard anything more silly than that? What has the size or shape of the earth, or my knowledge or lack of knowledge got to do with a religious document that deals with the religious belief of a people?

Science Backs Up Orthodoxy

And, to continue, the Westminster Confession was written forty years before Newton published his work on the law of gravitation, and so that fine document is of no special value to modern thinking! Protestantism came into being in the "pre-scientific days" and that is enough to make Protestantism suspicious of being too old and set in its ideas. And this liberals are trying with expanding chests to call scientific thinking. Now, if we know nothing about science, we might fall for this superior behavior, but we happen to know something of the realm that science is delving into, and science is doing it without quarreling with us because

we believe in a literal Bible. Science say to us: "Go to it! You are doing just what I would do, if I were entrusted with your job." The fact remains that Liberalism is floating in the water like a barnacle and swimming around to be able to fasten itself to some vessel, that will take it somewhere. But science is beginning to feel rather uncertain about his new parasitic acquaintance. The ridding of the nuisance will come later.

Dr. Fosdick goes on to say, that youth in our educational institutions should not be called upon to "choose between scientific thinking and the gospel." The gospel he says is to believe in "flat creation," "axheads floating and fish swallowing men." He seems to think that if the youth come to college with these ideas, their education will do away with them. Christianity is built upon the power of God, and for Him nothing is impossible. There is so far no credible idea advanced that will do away with the creation of the Bible. Men are always changing their way of thinking. But God does not change. He has also taken care to reveal Himself and His purpose with mankind in a way that His revelation does not need any new light to be intelligible. It is easier for me to believe in a God of this kind, than any amount of what is supposed to be far advanced ideas of a modern age. When I start out with that kind of a God I have something solid to stand on. I do not then swim around in the ocean like a jelly fish or hover in the air like an atom. I feel calm—I rest.

Finally, Dr. Fosdick says "the liberal aim is to put first things first in religion, to subordinate the details of ritual, creed, and church to the major objects of Christianity." But as before he fails to state what are the major objects of Christianity. He deals in generalities, without being able to cite one concrete instance, so that we may understand what he means. In the place of creed, ritual, and the church, he would put "creation of personal character and social righteousness," but even here there is the same vagueness and mistiness that characterize his article elsewhere, and this is the way Liberalism is expressing itself everywhere. There is a swimming in the head, and you do not know where you are.

The Church's Message for Today

By Rev. J. R. Schaffer

Superintendent of Men, Moody Bible Institute, Chicago, Ill.

Graduation Address December 18, 1924, Abridged

ONE of the most prominent themes of discussion in ecclesiastical circles for a decade has been the character of the church for a reconstruction period. We are told that "new and unprecedented conditions confront us," "Perils and problems the outgrowth of a great war are upon us," "Adjustments of a new type, necessary to the harmonizing of the great cross currents of life, must be made."

In view of such a world situation, what kind of a church do we need to meet the demand?

We admit no question could be more vital to Christians and to the world in any decade than the character of the church. The church is the only organized group of men and women whose sole purpose is to disseminate the teachings of Christianity, the only institution which can claim a divine origin and mission. Therefore, back of all plans and programs, methods and movements of the church is her character.

What shall that character be for today? Many appeals are being heard. It is said the church must become a social

fraternity, a reform bureau, an ethical society, an institutional agency for human betterment, an educational association of religious ideals. Who shall decide?

It is well to ask, from what is character in general derived? Character is the product of the thought-life of the heart. Scripture corroborates it in the words—"As a man thinketh in his heart, so is he." The church is the product of her thoughts, ideals and visions. But whence came these? Are they not the inspiration of pulpit and press? The church's message makes her character.

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This being true, her message is the finality of all inquiry and investigation.

What is the Message of the Church Today?

Is not the language too often hypothetical and speculative? The past, however sacred and glorious, is criticized, the present holds no remedy for the world's ills that is certain and adequate, the hope of the future is theoretical and the subject of experiment. The desideratum of wisdom today is to be informed about everything, but to really know nothing. The best pedagogical method is said to be the one that presents a variety of conflicting opinions and leaves the student in a labyrinth of confusion to find his way out the best he can. Such themes as The Changing Order, The Creative Process, The Gospel for the Modern Mind, The Social Consciousness, The Democracy of World Brotherhood, indicate the personal philosophies of inspiring leaders in the church today. What a Babel of tongues! Must the church be destined to weave her character out of these materials?

The rather, is not the church's character aforesaid determined because her message has been provided? Her prophets have not been set adrift to create a message out of human vagaries, fancies and reasonings in their search for truth. God has prepared the message.

"God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1)

Christ is God's message to the church. We have no responsibility or authority to formulate it—our only business is to deliver it. From the earliest use of human messengers God has commanded them "to go" and given them the message to carry. The prophets never claim originality in their message, but give as their authority—"Thus saith the Lord." The great apostle of the Gentiles declared he simply delivered what he had received. Even the Son of God came as the Word to utter God to men. If this were true of this long line of heaven sent messengers, and even of His Son, it is still in force today. The language of the text is a divine insurance against any departure from this method. To deliver her God given message the church will still be an evangelizing church, a ministering church, a missionary church.

Christ is the Message

In what sense is Christ the church's message?

In these last days God foreknew the peculiar conditions of this post-war period as well as he has known the conditions in every epoch of human history.

"Known unto God are all his works from the beginning of the world" (Acts 15:18).

While the phrase "In these days" refers to the present dispensation of grace, yet is it also used to designate the accumulative effect of evil prophesied toward the end. In 2 Timothy 3:1 we are told that "In the last days perilous times shall come." Other Scriptures, similar to this and referring to the end of the age,

form a prophetic composite which we find corroborated by the statistics of any year book compiled in the last decade.

Quoting from a recent address we call



Rev. J. R. Schaffer.

attention to the startling outline of the present situation among the nations:

"Germany is secretly getting ready for the next war; France is openly ready; Belgium does not intend to be caught the next time; Russia does not know what it is all about, but she will have to be reckoned with when the time comes; China, India, and Egypt are seething caldrons; Great Britain is not asleep; Japan is alert and watching; America will not get off so easily again.

"Conditions in this Christian land give us no warrant for empty optimism. Only 25,000,000 out of 120,000,000 population are in evangelical churches, and only 18,000,000 are enrolled in our Bible schools. One hundred thousand murders occur every decade within our borders and we spend \$300,000,000 for the prosecution of criminals. The lives of women and children are ground up in the grist of greed through long hours in poorly heated and illy ventilated factories. Human male monsters still grow financially fat upon the commercialized virtue of an army of white slaves. High life among the idle rich, and a loose regard for the sanctities of domesticity, make America's legislative divorce mills do double duty. The Red Flag societies still parade our streets bearing banners with this inscription, 'No Boss Below, No Boss Above,' and harangue our citizens as did an infidel orator recently within a stone's throw of this place, with such words as, 'To hell with Jesus Christ. I would spit on Him if he were here.'

"What does this old world need? A message! But what kind of a message. Does it need a message on science, education, finance, health, humanitarianism, or reform? Does it need to be taught how to make a living, or how to accommodate the increasing number of automobiles and build good roads, or the size of a navy required to protect our shores, or a League of Nations to arbitrate international disputes, or a purged and purified press, or an ideal social order? From many of the highest authorities in every walk of life, we quote: "The World Needs Christ." He is the message that

alone can suffice. There is no question, no issue, no problem that He cannot solve. He is the Light of the world. He is piercing every dark corner and crevice of the earth with His radiant beams.

Christ Our Message is Perfect

The Son of God is in contrast with the prophets of old. These prophets were marvelous Spirit-filled men who spake as they were borne along by the Holy Spirit. They were the yielded instruments for the divine utterance and over a period of about 1500 years voiced the message of God to man. In due time, Christ incarnated God among men and became the expressed Word—living, throbbing, vocalizing. He did not present philosophic arguments for God, nor prove Him by scientific experiments, nor describe Him in metaphysical abstractions, but literally became God's Message. He is truth in terms of the eternal personality, "I am the way, the truth and the life." He was God's perfect utterance, the incarnation of all that the prophets spake, the foreshadowing of the apostles witness yet to be given. Thus one testified:

"We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," and,

"For I determined not to know anything among you save Jesus Christ, and him crucified."

He is the final revelation. When He died, He triumphantly cried: "It is finished." The life and work of Jesus constituted a perfect message of God to men.

"Jesus only is our message
Jesus all in all, we sing;
We will lift up Jesus only,
Jesus only is our theme."

Christ is the Message of Power

One day just before His life came to a close, Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." This was either the wild dream of an insane fanatic, or the prophetic proclamation of an omnipotent God. Later the apostle Paul declared the gospel of His uplifting on the cross to be the dynamite of salvation. Christ is the power of God.

The question is often asked, "Is there a kind of life that wins?" In the midst of the struggle and conflict with titanic forces that surge against the soul, is man a mere plaything of natural forces subject to the reign of law, or, is he born to be a king and wield the scepter of dominion in a universal empire? This question is pertinent today because of the trend of modern thought headed up in the teachings of certain schools of philosophy and psychology, which denude men of personality, consciousness, and every subjective faculty, and reduce him to a higher order of evolved animal, understood in the terms of behavior. He is pictured as helpless as a babe in a lion's den. What was called the freedom of the will in the old school that distinguished the genus homo, is simply now the reaction of instincts and reflexes to his environment.

Of course there is nothing absurd about such a description of man, since the hypothesis of thinking in such schools is that man had his genesis in sentient slime, and through 50,000,000 years, more or less, has been ascending upward by the power of resident forces until he behaves as he does today!

How different such a conception of man from that of the psalmist, who cried out—

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than angels, and hast crowned him with glory and honour."

Or to Paul's triumphant certainties—

"I can do all things through Christ which strengtheneth me," and

"We are more than conquerors through Him that loved us."

Or, the perfection of man to be realized when we shall be like Him, made kings and priests unto God and the Father forever. Surely Christ is the message of such a life. That life is triumphant which has Christ as its center, and out from whom flows a current of dynamic power that energizes all human functions and forces, until we are able to say, Christ liveth in me. To me to live is Christ for Christ is made in you the hope of glory.

All the ideals of Christian life are positive, conquering assurance. Failure and defeat are never anticipated, there is no place for weakness, incapacity, recession. The whole content is surcharged with the power of the inliving Christ. But this power is for something more than holy ecstasies, sanctified impulses and emotions. The whole circumference of the Christian life is achievement. Power is not given that we may spend time admiring our muscles, it is for use. It is impossible to be a conqueror on dress parade. Battles make heroes. Faith is best expressed in rescuing the perishing, ministering to the sick and dying, and exhibiting the spirit of compassion toward all who suffer, being a part of all life, that we may fill it with Christ.

Mars Silent, Heaven Vocal

It was announced that on April 23, 1920, the planet Mars would come nearer the earth than for seventy-seven years. All night two devoted scientists waited for a wireless message over a specially constructed apparatus, in order to prove the existence of other intelligences and their desire to communicate with us. Hour after hour, they waited in breathless expectation, but no message came. The next morning it was broadcast—"Mar-

coni has no fresh news from Mars for us."

No voice had broken the silence of millenniums. The world waited for the spectacular, but it came not; it had forgotten a day nearly 2,000 years ago when the heavens spoke and an angel messenger came to slumbering shepherds on Bethlehem's plains, and proclaimed that

"Unto you is born this day in the city of David, a Savior, which is Christ the Lord."

This was followed by heavenly hosts which broke forth in the anthem of praise "Glory to God in the highest, and on earth peace, good will toward men."

This babe of the manger, the peasant carpenter of Nazareth, later climbed the slopes of Mt. Hermon, companioned by a devoted trio of disciples. There upon its cloud-crowned summit He was transfigured. He drew aside the sable garments which were His incognito of earth and displayed His eternal robes of dazzling

just as fresh and vital today as of old. It was cast as seed into the hard soil of pagan Rome and Christ sprung up everywhere in the sons of the kingdom. It was sown in the blood-soaked sands of the arena and on the ashes that mark the martyrdom of the saints and Christ came forth the more in beauty and fragrance until the empire blossomed everywhere and 18,000,000 Christians filled the land from the Areopagus in Athens to the Forum in Rome.

It is the same old message of power. Take it out today. Scatter it on India's coral strands, amid China's millions, over the mountains and through the valleys of Asia until the golden harvest is ready for angel reapers to garner for the Lord. Take it to Africa's wild waste, covered with inky blackness of error and superstition until the deserts blossom with the Rose of Sharon and the Lily of the Valley.

Take it to the Isles of the Sea until it shall be sung where every prospect pleases and "man is no longer vile." Scatter it in Europe's historic soil until they learn that war is no more, on South America's neglected stretches until the solitary place shall be glad for them. Take it to the furrows of our own beloved land even though the seeds of lawlessness and crime, of pleasure-madness and social unrest, of rationalism and covetousness have produced rank and rapid growth. Sow it broadcast until Christ is sprung up in home and school, in mart and shop, in forum and factory.

He is the message of power. He died for sinners.

"There is power, power, wonderworking power,

In the blood of the Lamb."



The Moody Bible Institute Auditorium and some of the Institute buildings on La Salle Street.

glory and splendor, when a voice broke the awful silence, saying, "This is my beloved Son, hear ye him." This was God's wireless to earth "Hear him." He is our Message. God hath spoken.

The prophetic words seem to have been spoken for this dispensation as well as the past. "They have not hearkened," "They will have none of my grace." Once again He will speak, the day is coming when His voice shall shake the earth, and rocks and the mountains will reel and tumble, while multitudes seek to hide themselves from the thundering intonations that are like the sound of many waters.

An Appeal to Re-dedication

How important that we beseech men today to be reconciled to God before the great consummation! Let us here dedicate ourselves to relaying the message which God has given, the message divine, distinct and determined, that brings new life, new vision, new conquest to man.

It is the message of power adapted to every race, clime, and century. It is

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New
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For every yearly subscriber to the MOODY MONTHLY received before April 30th we are giving a

Bible Quotation Puzzle Book

Send your order in now to avoid missing the May issue.

Moody Bible Institute Monthly

The Poet Contemplates Good Friday and Easter

ALONE IN GETHSEMANE!

By Rev. Franklin Collins, Plain City, O.

A solemn hush was brooding o'er the place;
Disciples, sleeping, lay beneath the trees;
The gloomy shades of old Gethsemane
Were doubly dark upon that awful night.
Alone! the Master fought, that all the world
Might be delivered from eternal death.
Alone! as heart-plows furrowed deep His soul,
His trembling body bathed in bloody sweat.
Alone! No one in all the universe
To give a friendly touch or word of cheer.
And yet He faltered not in that straight course
That led through agony and shameful death
To power to break the bonds of death for us.
O, thoughtless, sleeping soul of mine awake!
Thy Lord is still beneath the awful shade
Of new Gethsemanes, and will be till the day
When those who love Him bear Him in their hearts,
To those who know Him not and life and light
Have filled the world. Awake, my soul!
Can ye not watch with Him one hour this night,
For dead and hopeless souls of brother men
Within the poisonous shades of tropic sin,
Or intellectual, Himalayan heights?

THE GLAD EASTER MESSAGE

By Alice Maude Carvell, Kansas City, Mo.

On this happy Easter morning
Tokens everywhere we see
Of the resurrection wonder,
Viewed in every budding tree.
Lilies in the grassy meadow
Springing fresh from bed in earth,
Speak to us of new creation,
Through our Saviour's lowly birth.

Hallelujah! Christ has risen,
That from earth we too might rise—
Changed, and glorified and ready
For our mansions in the skies.
Who but He, the world's Redeemer,
Could achieve this triumph great?
Hallelujah! This same Jesus
Comes again—for Him we wait.

THE MORNING WATCH

By Rev. John Humphrey, Chicago, Ill.

With weary eyes I searched the eastern sky
For signs of promise that I felt were nigh;
At last upon the dim horizon came
A sight that stirred my heart to flame!

The tardy streaks of morning gray,
Now drove the songless night away;
My silent lips in soulful lays,
Anew did sing my Saviour's praise.

The morning dawned so calm, so clear;
No doubt remained, no troubling fear;
"Why seek the living among the dead?"
Rebukingly, the angel said.

I sang my song, and sped my way,
To spread the news of that glad day.
For, from the earth my Saviour rose
To triumph o'er His mighty foes!

And now, my heart with rapture swells;
A living truth within me dwells,
Though slain and buried, Christ is free,
The "hope of glory" now in me.

CALVARY

By Martha C. Wiswell, Philadelphia, Pa.

O Calvary! The cross, the thorny crown, the spear!
The gentleness and meekness of Him who suffered there!
The sun that hid in darkness and sorrow for the Lord;
The earth that shook and trembled at Jesus' dying word!
The rocks were rent asunder—all nature sighed and
groaned
When Christ, the King of glory, for sinful man atoned.
Matthew 27.

"It is finished," it is finished, O wondrous, wondrous love!
The way of life is opened from earth to heaven above.
John 19:30.

O Lamb of God most holy, Thy love and power I own,
And now in deep contrition I bow before Thy throne.
The world and all its pleasures I gladly will resign
If one so weak and sinful may dare to call Thee mine.

O make me Thine forever, forever Thine to be,
A glad and willing captive to all eternity.
Exodus 21:56.

The resurrection morning has dawned within my soul,
And light and health and gladness shall all my life control.
No more my path will lead me through doubt and fear
and gloom,
For love divine will guide me where faith's sweet flowers
bloom.

EASTER FLOWERS

By Ruth Raymond, St. Cloud, Fla.

Easter lilies blossom there,
Bending down as though in prayer;
Pure as babes on mother's breast,
Fair as maids in laces drest,
Fragrant as were Jesus feet
When with ointments, priceless, sweet,
Woman bathed them for the hour
He should sleep as sleeps the flower.

Easter lilies once again
They are teaching unto men
How from death and rock-bound grave
He arose the world to save;
In His majesty supreme
With His love He will redeem
All mankind. May faith be ours
As the faith of Easter flowers.

DARKNESS AND LIGHT

By Rev. Frank O. Cunningham, Massena, N. Y.

How dark the night! the rock-hewn tomb is sealed!
There lies the One who yesterday did seem
The Lord of power and heavenly grace, revealed
To show the way of life and truth supreme.

How dark the night! for feeble faith has died,
And all the hope of Israel's joy has fled.
Redemption waits. Disciples have denied.
And, on the hill, three crosses lift their head.

How dark the night! but, o'er the eastern hills,
God's radiant angels hasten to the tomb.
They break the seal; their thrilling presence fills
With hope and glory those who bowed in gloom.

How bright the morn! for heaven's resplendent Son,
In human form, bursts wide the bars of death.
Darkness departs! surprised disciples run
To find a triumph, "even as he saith."

How bright the day! for, radiant with the gleam
Of truth victorious and redemption sure,
A risen church, thrilled with the life supreme,
Circles the earth with gospel message pure.

Repentance in Its Relation to Faith

By Mrs. H. P. Dunlop, Guatemala City, Guatemala, C. A.

IN some of the religious papers and recent books certain Scriptures regarding salvation are either left out or ruled out. Because repentance was preached to the Jews the opinion seems to be today, that it is contrary to the Word of God. But Paul, the apostle to the Gentiles, in his defense before Agrippa states plainly what he preached to them. Acts 26:20 says, "But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

Furthermore, Jesus is the final authority in all things. What does He say regarding repentance? In Luke 24:47 we read that "Repentance and remission of sins should be preached in his name unto all nations." These words of Jesus were spoken in His post-resurrection ministry.

Scripture Does Not Contradict Itself

But let us see why men are doing away with the fact of repentance. Perhaps one reason is that they fail to realize that one verse of Scripture does not vitiate another. For example, because John 1:12 says, "But as many as received him, to them gave he the power to become the sons of God, even to them that believe in his name" it does not alter John 3:3 where Jesus says, "Except a man be born again he cannot see the kingdom of God," which indicates the deeper work that must be wrought. Also John 1:12 which says, "Even to them that believe on his name," does not change Acts 17:30, "But now (God) commandeth all men everywhere to repent." In Acts 10:34, 35 Peter says that any one of any nation that feareth God "and worketh righteousness" is accepted with God. He also says in Acts 15:7-11 in speaking of the Gentiles, that they should be purified by faith and that they also were to be saved through the grace of the Lord Jesus, even as the Jews. This indicates that Peter fully realized that no man, neither Jew nor Gentile, was saved by observing outward forms or by the works of righteousness, but by the grace of God.

There is no discrepancy in these statements and nothing can be gained by endeavoring to prove that certain Scrip-

tures do not belong to the same dispensation when the Word itself plainly shows that they do.

Extreme Interpretations To Be Avoided

What causes one sometimes to err when considering the great truths of God's Word? Oftentimes because he has not realized the saying of Socrates that one should avoid excess in everything. We know that it is easy to discover one great fact and carry that to the nth power. The doctrine of grace does not destroy any other principle in God's Word. That salvation is of grace on God's part does not change the fact that it is of faith on the part of man. Faith is a requirement of God and until man exercises such faith he is not saved. Moreover, an earmark of faith is repentance. Repentance cannot be put under law instead of grace. If one tries to make repentance a work, logic would also make faith a work. But every true child of God knows that he is justified freely by His grace and that man's faith in the Lord Jesus is for the purpose of giving him access to this grace. Furthermore, until through the work of the Holy Spirit man realizes the heinousness of sin and is willing to repent, or "change his mind" about it that is, to turn from it instead of loving it and continuing in it, he has no desire to embrace God's offer of salvation by grace. The Spirit enables him to know what God thinks of sin and causes him to turn his back upon it and to accept the offer of grace.

Is Paul Open to Criticism?

Some stress the fact that Paul does not write of repentance in his epistles. But he is addressing those who have already repented and accepted Christ and he is challenging them, by putting before them the grace of God which has redeemed them to "present their bodies a living sacrifice, holy, acceptable unto God which is their reasonable service." Some teach that the "dispensation of grace" given to Paul of which he writes in Ephesians 3:2 is "another gospel," but by reading through to the ninth verse it can be seen that Paul was not referring to a "new gospel" but to the fact that the Gentiles were to be partakers of God's grace also. In Romans

10:8-10 Paul gives the gospel that he preached, "the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Furthermore in Acts 17 we find his message to that Gentile audience on Mars Hill where he says in verse 31, "God commandeth all men everywhere to repent." The Bible does not teach that there are two ways of salvation. It is easy to become lop-sided in Bible teaching and especially those who are Calvinists are in danger of laying all the emphasis on "grace" and not mentioning its hand maiden "repentance."

How Modernists Are Made

Satan is influencing men today to "make reasonable" the statements of the Bible. He is causing Christians to become absorbed by one great fact of God's Word and to regard other facts as error because they cannot be "reasonable" in the light of the one great truth. Is not this very principle making "modernists"? As one editor has said, certain alienists have been bitten by their own pet serpent of abnormality, and so those, who perhaps innocently at first lay over-emphasis on "belief" to the exclusion of "repentance," may be swinging the pendulum so far that way that men will say, "I have obeyed God by believing on Christ and I can demand entrance into heaven." But there is no repentance for sin; that is, no "change of mind" regarding sin. Paul's preaching does not permit belief in such erroneous ideas, for his testimony on his last visit to Ephesus as recorded in Acts 20:21 was "repentance towards God and faith towards our Lord Jesus Christ." Furthermore, the last words of Jesus which are given in Acts 1:8, "Ye shall be witnesses unto me * * unto the uttermost parts of the earth" bring to our mind another of his last recordings in Luke 24:48, "Ye are witnesses of these things," and also the message He expected them to give as they went about witnessing, namely, "repentance and remission of sins among all nations" (Luke 24:47).

The Belgian Gospel Mission

By Mrs. Ralph C. Norton, Brussels, Belgium

WE have seen a most satisfactory growth in the work this last year, and God has most graciously answered prayer in our behalf. He has sent us ten new workers and a number of new posts have been established. Then, too, He enabled us a few weeks ago, to purchase a building for our Brussels headquarters at a very reasonable price—some \$33,000, and in a very desirable location, right in the heart of the city. Another \$40,000 will be

required to remodel the building, but when it is completed we believe it will be just what we have needed, housing all the activities of the mission offices, book store, Bible school, dormitories and church hall, seating some five or six hundred people.

They See Miracles Performed

Not long ago, a letter from a friend in America said: "We would give anything over here to witness one case of the earnest

seeking of Christ and the ardent sorrow for sin, such as you describe in your letters from Belgium." We cannot exaggerate the eager seeking for Christ that there is in this land and the open doors that present themselves to us on every side. Belgium, with its millions of population, was closed to the gospel before the war, but the Belgian Gospel Mission was born as the result of the intensive gospel campaigning among Belgian soldiers during the days of the war, and in the six years that

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have elapsed since then we have seen God perform miracles. Visiting friends from our lands are little less than astounded at what they see, for God has called into the ranks of the mission, three score and more earnest men and women of seven different nationalities, who are working for the evangelizing of this land; two Bible schools have been founded in the two languages, the French and the Flemish, spoken by equal parts of the population, and today the mission has thirty-two posts, at twenty-three of which our own halls are in use, and thirteen of these are properties owned by the mission.

Converts from Romanism

Perhaps the thing that rejoices us most is the report that comes in from workers in the provinces. It delights us to see how these new converts, coming out of Romanism, rejoice in the Word of God, and how dear to them is the person of the Lord Jesus Christ, who looks after them and keeps them in the midst of the battle and the strife they have to face, which is indeed fierce. They are called by all sorts of names as they go along the streets—"wretched Protestants," "heretics," "you are just fit to be burned, etc., etc."

Friends in America are making possible this great work in Belgium. Many are supporting workers, and this monthly support averages from \$30 for a single worker to \$40 for a married worker, and our dear friends in Belgium also are not forgetting to do their share. Our recent campaign for buildings for Belgium, did not realize all for which we had hoped,

so that we sent out the word along the line that whenever possible retrenchments must be made, and that the workers should do the best they could with their present equipment. Our worker at Liege took us very literally, and we were all extremely touched when he wrote: "I am pleased to say that while the congregation is composed of unfortunate people, some of them having a real struggle to make both ends meet, that we receive monthly between 700 and 800 francs from them for the support of the work. Evidently our

we buy the seats we needed, but praise God, the hall is now completed, it has been painted and we have beautiful seats, and all of it for a very low price.

"Regarding the seats, we put an advertisement in one of the daily papers, and, as a result, we found in a large moving-picture house about one hundred second-hand seats for a reasonable price, but oh! what shape they were in! Yet we could see the possibility of a bargain and we bought them. I never will forget the day

we went after them.

We rented a two-wheel wagon and made many loads. I took the place of the horse and Mr. Johann (a student of the mission school) watched the load, which was extremely shaky on these awfully paved streets. When night came, we were in need of a lantern, so I made a paper-bag and put in the center of it a lighted candle. Then Mr. Johann walked by my side holding the candle.

"Once we are in possession of the seats, the real work began! It was an awful work to dust and wash them, and to go over them with emery paper and after that to repaint them. But

we now forget all our troubles and are enjoying our seats, which look like new ones."

We are confident that the blessing of God will rest on the labors there of this man of God, all the more for his spirit of service and sacrifice.

Every missionary knows what is his greatest need, and so our final appeal is for prayer! It is His glory alone that we want to see vindicated and His perfect will accomplished.



Street Scene in Namur, Belgium—Typical Dog Cart for Delivering Milk.

current expenses go much beyond that and we could never do without our dear American friends, yet I am glad to state these facts as an encouragement. It shows that some are doing their very utmost in that direction." This same worker (a former Moody Bible Institute student) tells the following story:

A Bargain in Seats

"For different reasons we could not have our new hall painted inside nor could

"Modernism In China"

Long Beach, Calif.

TO THE Editor of The MOODY BIBLE INSTITUTE MONTHLY:

"I was interested to see the article entitled 'Modernism in China' appearing under my name in the issue of the MONTHLY for November.

"Taken as it was from the open letter, or, rather from the appended notes to the open letter, which was sent by me to the Rev. Harris E. Kirk, D.D., during convention week at Kuling last summer, it was natural that you assumed, and so stated in the article, that Dr. Kirk had made the statements regarding

April, 1925

evolution in the open sessions of the convention.

"In fairness to him, although in no sense lessening the force of the testimony against the modernist teachings which he was subtly giving all through his addresses, it should be stated, by way of correction, that Dr. Kirk made the statements reported, at the close of an hour devoted to bibliography. Some thirty or so missionaries remained and questioned him while he was still standing at the speaker's desk.

"I do not know that it makes any particular difference whether it was in a

regular open session of the convention or at an informal gathering about him while still standing in the place after the formal adjournment of the convention session. I would not wish, however, to appear to misrepresent the setting of the scene when this series of answers were made by Dr. Kirk to questions put to him by missionaries whose hearts were burdened over him. May the revelation of actual conditions in China as regards the inroads of Modernism which is being made by various missionary witnesses, stir the missionary churches to action!

"Walter Scott Elliott."

What Is Meant By A Christian College

By President Charles A. Blanchard, D. D., Wheaton, Ill.

I AM constantly hearing about Christian education and Christian colleges. All colleges now wish to be called Christian. Not long since a large university advertised that the majority of their teaching force were now members of churches. The article said "No one can now deny us the name of Christian. We are a Christian institution!"

In this day when all people wish to be considered Christian, there is no way in which one can know the facts in the case without specifications. Our own method of carrying on a Christian institution is a word this: We do not select trustees who are not confessed Christians. Our trustees sign a platform which runs as follows:

"In accordance with our plan of putting first things first we state here the foundations of our faith. In a general way we may say that we build upon the Word of God, but because in every age there are persons who profess to build upon the Word of God who proceed, having made such profession, to deny all the essentials of Christian faith, we state explicitly the following truths which we believe to be clearly taught in the Word and which personally we believe to be true and of fundamental importance to the church of God:

1. We believe in the Scriptures of the Old and New Testaments as verbally inspired by God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

2. We believe in one God, eternally

existing in three persons, Father, Son and Holy Spirit.

3. We believe that Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man.

4. We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and in the case of those who reach moral responsibility, become sinners in thought, word and deed.

5. We believe that the Lord Jesus Christ died for our sins, according to the Scriptures, as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood.

6. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

7. We believe in 'that blessed hope,' the personal, premillennial and imminent return of our Lord and Saviour, Jesus Christ.

8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become children of God.

9. We believe in the bodily resurrection of the just and unjust, the everlasting blessedness of the saved, and the everlasting punishment of the lost."

The reason for this is that we wish not only to have trustees who once were Christians but Christians who are alive,

Christian men, carrying on the Lord's work.

We select our teachers in the same manner. Our teachers also are requested each year to subscribe to the platform of the college. In this manner we keep our knowledge of their faith up to date. We do not consider for teaching positions persons who are not in agreement with our platform. The following questionnaire is sent to possible teachers:

"1. Are you a Christian? — If so, how long have you been saved? —"

2. Of what church are you a member?

3. Are you connected with any secret society?

4. Do you believe that the account of creation given in Genesis is true? —"

5. Do you use tobacco or other narcotic drugs in any form, to any extent?

6. Do you dance, play cards, attend theaters, attend movies, or associate with worldly people in other amusements such as are indicated above? —"

7. What do you understand the proper relation of a teacher to the moral and spiritual lives of his pupils to be? —"

As to students, we do not require those who are entering to have made a profession of the Christian faith. We believe that the college ought to help students who are not Christians to become so, and we trust that this will be the result of their stay with us. Persons who actively oppose the Christian faith are not permitted to remain as students.

The Bible Conference in Philadelphia

By Sara Eddie, Philadelphia, Pa.

GOD graciously gave a rich blessing at the Bible conference in Philadelphia, February 22 to March 1, held under the auspices of the Philadelphia Auxiliary of the Moody Bible Institute Alumni Association, in the McDowell Presbyterian Church. The conference was unusually favored with the presence of Dr. Gray through the entire period, and his teaching of the book of Hebrews each afternoon made a profound impression, as did also his address on Saturday evening on "The Problems of the Times and How to Meet Them."

Associated with Dr. Gray in the conference were Dr. Charles Calvert Ellis, vice-president, Juniata College; Dr. A. Z. Conrad, pastor, Park Street Congregational Church, Boston; Dr. Robert Dick Wilson, professor, Princeton Theological Seminary; Dr. Leander S. Keyser, professor of systematic theology, Hamma Divinity School, Springfield, O.

We cannot forget as we think back over the preparation for the conference and the conference days, the messages of cheer and encouragement and the assurances of an abiding interest in the

prayers of many students, correspondence and day, far and near, and many friends who could not leave duties or sick beds, even though they were right in Philadelphia, to attend a single session of the conference. We want to reassure all who remembered the details of the conference before the throne of grace that we are not failing to thank God for their intercession in our behalf.

Again, we would not be recording all of the important events if we failed to record the untiring, sympathetic, noiseless assistance of the pastor of the church and his entire congregation. The different organizations of the church prepared a good meal each day that those who desired to remain over, might do so with comfort, for there were no reliable restaurants nearby, and the session of the church withdrew its objection to "suppers" for the occasion. That this service was appreciated was seen in the number who remained each night. The secretary of the church is Miss Gertrude Krumm, '21; Dr. A. D. C. McIlroy, B. D., is the pastor.

On Saturday afternoon there being no teaching hour, the Auxiliary held a

reunion for the students and their friends, and it was a very refreshing time. Dr. Gray was present and spoke of the Institute in such an intimate way, the resident students present had some bad pangs of nostalgia, while some prospective students "thanked God and took courage" that the experience was to be theirs, God willing, of becoming a vital part of that great Institute.

It was voted to hold another conference, on invitation from the pastor and session, in the same church next year. The Auxiliary will meet this month of March to begin preparations for securing a large enrolment in the Auxiliary and start praying now for the next conference.

"IS McPHERSONISM OF THE LORD?"

BY

Dr. William P. White, D. D.

Five cents the copy. \$2.50 per hundred.
Send to C. Troutman, Butler, Pa.

Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

DEFINITION OF EVOLUTION

"Evolution is the integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite incoherent homogeneity to a definite coherent homogeneity, and during which the retained motion undergoes parallel transformation."

—Herbert Spencer.

GOVERNOR JACKSON, A RESCUE MISSION DIRECTOR

Recently the board of directors of the Wheeler City Mission, of Indianapolis, Ind., were entertained by Mr. and Mrs. H. W. Krause, in their beautiful home, in honor of Governor Jackson, who is a member of the board of directors, and Mrs. Jackson. One of the toasts offered was: "To the best governor, in the best state, in the best country in the world." Mr. H. E. Eberhardt is the superintendent of this mission.

INTERDENOMINATIONAL MISSIONARY CONFERENCE

The third Annual Missionary Conference of the Interdenominational Foreign Missionary Society of North America will be held at Stony Brook, Long Island, N. Y., July 25-August 3. More than a dozen independent missionary organizations are connected with this association of which Rev. C. W. Frost, D. D., is president. Information about this conference can be had from Rev. Joseph A. Davis, 113 Fulton St., New York City.

WHAT THE PRESIDENT HEARS

Rather poor stuff is being handed out to our President when he worships at the First Congregational Church, Washington, D. C. "How to Get Health and Keep It," "The Psychology of Success," and "From Moonlight to Sunlight" seem to convey nothing distinctive of the Christian gospel, and when the preacher discussed "The Father, the Subconscious Mind of God," "Jesus, the Conscious Mind of God," and "The Holy Spirit, the Superconscious Mind of God," he was preaching a heresy which the church fought with might and main 1,500 years ago.

—The Lutheran Witness.

FORMER SECRETARY HUGHES ON CHRISTIAN CHARACTER

According to newspaper reports, Secretary Hughes recently said before the Vaughan Bible Class, of Calvary Baptist Church, Washington:

"Any institution or organization, any cult or system, which tries to bind the April, 1925

restless spirit of man, to set bounds to his curious searchings, to deny the reports of his reason, cannot last.

"What does the Christian character or balanced life mean? It is this: Faith without credulity; conviction without bigotry; charity without condescension; courage without pugnacity; self respect without vanity; humility without obsequiousness; love of humanity without sentimentality, and meekness with power. "That is our ideal."

AN HONOR WELL DESERVED

Rev. Prof. C. C. Ellis, Ph. D., who has been serving as vice president of Juniata College, at Huntington, Pa., received the degree of doctor of divinity, January 29, 1925.

Dr. T. T. Meyers, addressing Dr. Ellis in connection with the conferring of the degree, said: "Loyal son of Juniata, student, graduate, teacher and officer, graduate in advanced courses in pedagogy and philosophy at the University of Pennsylvania, and in advanced courses in theology at Princeton and Temple, contributor to the religious literature of the age, lecturer of renown in many states, and preacher of a lofty idealism, it is our pleasure to recognize your abilities and to link you with one more tie into more intimate union with the church and the college of your heart."

DR. W. B. RILEY'S TWENTY-EIGHTH ANNIVERSARY

The First Baptist Church of Minneapolis celebrated the twenty-eighth anniversary of the settlement of Dr. Riley as pastor, the week beginning March 1. During Dr. Riley's pastorate there have been 5,450 accessions to the church, and the Sunday-school has grown from 100 to about 2,000, besides 1,000 on the cradle roll. The present membership of the church is 2,870. The Bible school connected with the church numbers 200 students. The property holdings have risen from \$150,000 to \$1,250,000.

Dr. Riley is recognized as one of the stalwart defenders of the evangelical faith all over the land. His return to health after quite a serious illness is hailed with joy by all who know him and his great work.

SHORT-SIGHTED ADVERTISING

The Memphis *Commercial Appeal* carried recently a full-page advertisement of *The Ladies Home Journal* which extolled Dr. Harry Fosdick and depreciated those who do not agree with him. This is not showing the wisdom of Solomon in advertising. Why argue a case in

an advertisement, especially a case in theology or ethics? Does not *The Ladies Home Journal* know that the South is the home of religious orthodoxy, and does it not know that the women to whom its advertisements would most appeal are the conservative element in religion? We venture that such an advertisement as we have indicated in a Southern newspaper will cost the *Home Journal* ten subscribers for every one it procures. If it does not work out so, something is the matter with the law of cause and effect.

—Watchman-Examiner.

SEEKS CATHOLIC TRUSTEES

Albany, Feb. 23.—The Young Men's Christian Association is seeking to have its charter revised so as to permit the election of Roman Catholics and members of the Episcopal faith on its Board of Trustees, through a bill which was introduced tonight by Senator Courtlandt Nicoll. At present all of the trustees of the organization must be Protestants of the evangelical faith.

One clause in the proposal aroused attention here. It would eliminate a provision in the present act of incorporation under which no intoxicating drinks or games of chance are allowed upon any property of the association.

William H. Sage, counsel for the association, in a letter to Senator Nicoll, stated that the omission was desired "because these matters are properly regulated by the general laws of the State."

—New York Times.

BOOKS TO COUNTERACT BOLSHEVISM

Recognizing the claims upon us of over one million six hundred thousand Italians in this country, the American Tract Society of New York City has established a special Italian department to furnish these people with suitable religious reading in their own language. Rev. Stefano L. Testa, a pastor of the Italian Evangelical Church of Brooklyn, has been selected for this important part.

It is the intention of the society to publish and import Italian books, tracts, pamphlets and hymnals which counteract the atheistic and bolshevistic literature which is now being distributed so widely among the Italians of this country.

It is interesting to note that Rev. Mr. Testa himself owes his conversion and later dedication to the work of the ministry, to a tract published by the American Tract Society and given to him while carrying water for a group of Italian laborers in Plainfield, N. J.

MODERNISM IN MICHIGAN UNIVERSITY

Mr. John Diekhoff, a student in Michigan University is reported as saying, through the *Chicago Tribune*:

"Tabulation of the leading denominations at the university indicates that of the Congregational students, 48 per cent enrolled as modernists, 6 per cent

as fundamentalists, 44 per cent non-committal and 12 per cent indifferent. Roman Catholics: modernists, 12 per cent; fundamentalists, 18 per cent; non-committal, 18 per cent; indifferent, 52 per cent. Methodists: modernists, 33 per cent; fundamentalists, 12 per cent; non-committal, 46 per cent, and indifferent, 11 per cent. Presbyterians: modernists, 30 per cent; fundamentalists, 6 per cent. non-committal, 45 per cent, and indifferent, 11 per cent.

"Nearly all students are evolutionists, the Congregational students leading with the highest per cent."

REV. T. C. HORTON RETIRES AS SUPERINTENDENT OF THE LOS ANGELES BIBLE INSTITUTE

After eighteen years of faithful and efficient service in connection with the foundation and management of the Bible Institute of Los Angeles, Rev. T. C. Horton has tendered his resignation as superintendent of the Institute, effective January 1, 1925.

Upon presentation of the resignation, the Board of Directors, by a unanimous vote, elected Mr. Horton superintendent emeritus of the Institute and requested him to retain his position as editor-in-chief of *The King's Business*, so that while relieved of the many onerous duties imposed by the former relation, the Institute would still have the benefit of

his invaluable counsel, and the readers of *The King's Business*, the great profit resulting from the editorship of the magazine.

The Board of Directors testify that the sound basis, comprehensive plans, evangelical enthusiasm, and remarkable growth and influence of the Institute, world-wide in its scope, was largely due to the inspiring leadership of Mr. Horton.

MR. A. A. HYDE, WICHITA'S GRAND OLD MAN

On Monday, March 1, twenty-five of the leading business and professional men of Wichita, Kan., who had been gathering data about the beneficence of Mr. Hyde for sometime, arranged a celebration of his seventy-seventh birthday. The data gathered was condensed in an attractive booklet of about seventy-five pages.

At Crest View Country Club the out of town visitors, numbering about one hundred, were entertained for luncheon. In the evening in the Forum 1,160 men and women were seated at the tables, and at the close of the dinner the galleries were thrown open and were soon filled by those wishing to listen to the program. This consisted of music and a pageant, followed by the presentation of a bust of Mr. Hyde to the city by the committee, and addresses by former Governor Henry J. Allen on "Mr. Hyde as a Citizen," and by Dr. John R. Mott on "Mr. Hyde as a World Influence."

Mr. Hyde has given large sums of money to many deserving causes and institutions. He has a family of nine children, all living, and at the luncheon his wife sat by his side.

visited Austria in 1923 and saw some of the remarkable work that this man of God has been doing.

STILL THEY COME—ANOTHER "MISSING LINK"

"Australopithecus Africanus," as Prof. Raymond Dart has named the original owner of the skull which he has discovered at Taungs, Bechuanaland, has stirred lively interest among anthropologists and anatomists here. Their attention is all the more closely engaged because of Prof. Dart's well-established reputation.

Dispatches describing Prof. Dart's discovery said the skull was buried in limestone at a depth of fifty feet, represented something midway between man and the great apes, and was much finer than previously discovered prehistoric skulls. Its owner, Prof. Dart said, while not human, was yet more intelligent than the gorilla or chimpanzee and must be regarded rather as a manlike ape than as an apelike man.

"If Prof. Dart makes claim to a certain discovery I am prepared to regard it as reliable," said Sir Arthur Keith, noted anthropologist, when shown Cape-town dispatches in which Prof. Dart ascribed the greatest importance to his find.

Sir Arthur, however, added that it

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PASTOR MONSKY OF AUSTRIA VISITS AMERICA

Pastor Monsky, the well-known evangelist of Austria, is a product of the universities of Germany, completing his work at Koenigsberg, then taking special work for preachers in Berlin, where he studied under the Kaiser's court preacher. The church and the university training he considers the historical background of Bible teaching, but it was not until he was converted and came into a knowledge of the Lord Jesus Christ in personal experience that he entered his present work. In 1901 he began work on a small scale in Austria and continued in this work for eleven years. He then gave up his pastorate and entered evangelistic work in connection with the Gemeinschaft in Austria and Hungary. He founded an evangelistic society in Austria since the war, which has been known as the Volks Mission. He rented halls and in this way reached many Catholics. Now he has some seventy-five workers in different cities, which are left behind during his mission to America.

Pastor Monsky is in America for the early months of 1925, and those desirous of securing his services will correspond with Pastor O. R. Palmer, 2244 N. 29th St., Philadelphia, Pa. Pastor Palmer



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would probably be more correct to regard the skull as one of hundreds of "missing links" rather than "the missing link"—as an additional piece of evidence in the theory of man's evolution.—Associated Press dispatch in the *Chicago Daily News*.

FROM A PARISH CALENDAR "Tuesday-Nighters"

Tuesday, January 27, there will be a Masquerade Dance and Novelty Programme in the Assembly Hall under the auspices of this organization to which the parish is cordially invited.

There will be no regular dinner that evening but supper will be served at 11:30. Dancing will commence at 8:30 and there is to be a series of theatrical turns given by members of the "Cloister Mimmers."

The price of admission is one dollar per person.

Masks will be provided at the door for all who attend in evening dress as it is anticipated that many would like

to participate in the merriment without being obligated to fancy costume.

Confirmation

Any who may be interested in being instructed in the teachings of the church, particularly those desirous of becoming communicants, are invited to attend the series of lectures which will be given by the rector in his study.

Classes will be held as follows:

Thursday—4:00 P. M. Girls.

5:00 P. M. Boys.

8:00 P. M. Men and Women.

The Bishop will visit Saint * * * Church at the Eleven o'clock service on Sunday, March 1, to administer the rite of confirmation.

(No comment necessary.—Editors.)

DR. ZWEMER ON PRAYER

On the evening of January 2, Dr. Samuel M. Zwemer, the well-known missionary to Mohammedans, spoke at a conference on prayer held at the Central Department of the Y. M. C. A. of Chicago under the auspices of the Chicago Federation of Churches. He set forth the biblical doctrine of prayer as a personal appeal of the children of God to their Father in heaven. Among other things he said:

"Prayer is the supreme task of the human spirit, the highest exercise possible to the soul. It requires the unified effort of the whole personality—intellect, feeling, will. Prayer at its best is intelligent, impassioned, and (in good sense) imperative. Isaiah is very bold, so that one not understanding him might regard some of his prayers as irreverent—which true prayer can never be.

"Dr. Fosdick in his *Meaning of Prayer* falls short of the biblical teaching, and the experience of men of prayer, as to the place of the will in prayer—the definite, determined appeal of the human will to the divine will. The personal God and Father listens to His children's definite requests, and as definitely grants them,—and any teaching on prayer that falls short of this falls short of the prayers of the Bible. Positive personal will in the petitioner, submissive always to the will of God, brings positive answers.

"Such is the teaching of Jesus, and the experience of the saints. He whose mind is luminous with the truth of God, whose emotions glow with the holy love of God, whose will is set by the will of God (which is the set of His character) 'shall have whatsoever he saith' (Mark 11:23). —Bulletin of the Chicago Federation of Churches.

A BUSINESS MAN'S PREDICTION OF THE CITY OF TOMORROW

Mr. W. P. Chrysler recently said to a reporter of the *Chicago Daily News*, among other things:

"The year 1950 will regard 1925 as one marked by a great wave of city rebuilding and replanning, and the reconstruction is going to mean heavy taxation.

"The family of tomorrow will live in a small house or apartment, but that

home will be absolutely fireproof, scientifically heated, illuminated by electricity, and thoroughly comfortable.

"In the city of tomorrow there will be no ice man. Refrigeration will be done in every home by electricity. Every home will be equipped with radio. Motion pictures will be broadcast, as well as much of the news of the day.

"Universities will broadcast instruction by radio, churches will broadcast their messages, and telephoning will be done by wireless. Pictures sent by electricity will be one of the fine arts. Great cities will be made up of small towns and business will be decentralized.

"Tomorrow streets will be 120 to 340 feet wide and capable of handling six to eight lines of traffic. The same will be true of county and terminal highways leading into centers of population, such as your Lincoln highway, Dixie highway, Sheridan road, and like arteries.

"In addition there will be great, wide arteries of travel running directly to the city's center. I believe that in most cities rail traffic will be underground. There will be no surface or elevated trains. Instead there will be overhead motorways for all vehicular traffic. Tomorrow the pedestrian will reign supreme on the street level and need fear little other than the dropping of monkey wrenches and like impedimenta from passing aeroplanes."

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Young People's Society Topics

John C. Page

April 12

What Does the Resurrection of Jesus Mean to Me?

1 Corinthians 15

First, it means that death has been conquered. A Christian believer can now say, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." It was for this that He came to this world, "Forasmuch as the children are partakers of flesh and blood, He likewise Himself took part of the same that through death He might bring to naught him that hath the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Who can estimate the peace and poise, the freedom and courage that come to the soul from this mighty deliverance?

In the second place, the resurrection of Christ means that Christian believers are justified. He was delivered up for our offenses and was raised again for our justification (Rom. 4:25). To be justified is to be righteous in point of law. This condition is brought about by our Lord's death. He was delivered up for our offenses and met every obligation and penalty involved in our sinning. He died for our sins. This is the heart of the gospel message. There is no gospel without it. Modern theology, so-called, dodges this or repudiates it; hence it has no message of salvation. It cannot convert sinners. It may and does sometimes prevert saints. In Hebrews 9:14 we read that Christ offered Himself without spot unto God. That offering was made for us and was accepted. God raised Christ from the dead as an evidence of this, and as an acknowledgment of our justification. In the words of Acts 13:39, a Christian believer is justified from all things. He has a righteousness which is valid before God (see 2 Cor. 5:21). It is this that makes the Easter truth vital and glorious.

Again, the resurrection of Christ means that Christian believers are a new creation in Christ, for it is written, "If any man be in Christ he is a new creature." As such, the believer is separated from the old creation by death and the grave, and separated unto the new by the power of Christ's resurrection.

April 19

My Denomination: Its History and Principles

Acts 1:1-8; 2 Timothy 3:14-17

Denominations are strong or weak in proportion to their loyalty to these two principles mentioned in the two Scriptures suggested for this topic. The Bible illuminated by the Holy Spirit, is the basis of our Protestant evangelical faith. To depart from this or to substitute

something else for it means disintegration and ruin. After twenty-five years of experience in preaching, Dr. John Henry Jowett gave this pointed testimony: "My own impression, and a growing impression, is that the church and its activities shall be energized by the Word of God. We are multiplying Christian agencies on every hand, and these multiplying things that are being carried on may easily subordinate the ministry of the Word."

The system of interpretation known as Modernism, has departed from and repudiated these basic principles, and as a consequence, the very foundations of our faith are in many places being destroyed. To remain neutral is a sin. Unitarian preachers ought not to be allowed to preach in evangelical churches. "The main trouble with the church today," says Professor Phelps of Yale, "is not in the pew. It is in the pulpit. There is more Christian faith in the average congregation than in the average preacher. The time has come to insist upon a return to the preaching of the gospel as the only power to save a lost world, and the preaching of the Bible as the living Word of God." Just before his death, Dr. Sylvanus Stall, author of many books and editor of the *Lutheran Observer*, sent this message to the students of the theological seminary at Gettysburg: "I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified and complete acceptance of the Scriptures from cover to cover, as the inspired and infallible Word of God. If you cannot accept it as such, let me say that you will have no message and you ought never to enter the ministry. Preach Jesus Christ and Him crucified as the only hope of the sinner and the only Saviour of a lost and ruined world."

April 26

Friendliness as Expressed in Educational Missions

Acts 18:1-11; 19:8-10

There is an educational work which is distinctively Christian in its spirit and aim, and which commands the hearty approval of all true Christians. It is described by Dr. Edwin M. Bliss in his book entitled, *The Missionary Enterprise*. After emphasizing the primary importance of evangelism as the first and greatest work of the missionary, he goes on to commend the work of expository preaching in missionary lands as being truly educational in its effect. Then he writes as follows: "Hand in hand with this work in many lands there is instruction in reading and the beginning of what is usually called 'education,' including the whole system of schools from the

kindergarten to the university, corresponding in all essential details to those in Christian lands. The occasion for the establishment of this system has been threefold: (1) The instruction of children of families brought within the influence of the gospel that they may grow up into Christian knowledge and naturally assume Christian faith, making thus the foundation of an intelligent Christian community. (2) The preparation of native preachers, teachers and helpers competent to assist the missionaries and act as leaders themselves. (3) The general diffusion of information based upon Christian knowledge as a guard and a weapon against the surrounding false faiths."

Since Dr. Bliss wrote these words the church of Christ has been greatly disturbed by the substitution of a cultured paganism in the missionary schools founded for the propagation of the Christian faith. A great deal of that which is known as "religious education" is so vaguely religious and so devitalized by the absence of positive Christian truth that students could listen to such teaching for a generation and not be led to an intelligent Christian experience and outlook. This is the greatest peril today in so called Christian schools at home and abroad.

May 3

How Can We Help to Make Home Happy?

Ephesians 4:29-32; 5:1,2

The Scripture lesson should be read with care because of the counsel and commands contained therein. The content of these verses when realized in experience will make home life and every other aspect of life happy.

In many homes, there are things to be "put away" before happiness can reign. Mention is made of these in verse 31—bitterness, anger, loud and evil speaking, with all malice. Over against this negative aspect, there are some positive requirements as seen in the words, "Be kind one to another, tender-hearted, forgiving one another." Such qualities as these make a home beautiful and blessed. A home in which these qualities prevail has upon it the touch of heaven. Indeed, it is a miniature picture of heaven.

What kind of people are necessary to make such a home? The answer is near at hand. They are described in verses 30 and 32, as "forgiven" and "sealed by the Holy Spirit." This is a description of the true Christian, the burden of sin has been lifted from the conscience, and in the words of Hebrews 10:2, "There remaineth no more conscience of sins." This gives peace and poise to the inner life. The Holy Spirit of God puts His seal upon all such and takes up His abode within them. The fruit of the Spirit mentioned in Galatians 5:22 corresponds with the very qualities found in our Scripture lesson, such as love, kindness and mercy. These contribute to happiness everywhere. They are the common Christian virtues, and in the lives of those who "grieve not the Holy Spirit of God," these virtues abound.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

SEEING GOD IN THE FLESH

T. L., Lambert, Mont.

Question: How can Job see Christ in the flesh, since no flesh can glory in His presence? Job 19:26 with 1 Corinthians 1:29.

Answer: The usual interpretation of Job 19:26 is that it expresses Job's faith in the resurrection of the body. But the resurrection body will not be a fleshly body, but a spiritual body (1 Cor. 15:44). Job probably means that apart from his flesh he would see God. When Paul says that no flesh should glory in God's presence, he means that flesh should not glorify itself instead of glorifying God (1 Cor. 1:29, 31).

DEFILING THE TEMPLE OF GOD

N. E. M., Superior, Wis.

Question: Please explain 1 Corinthians 3:17.

Answer: Elsewhere the body of the believer is called a temple of the Holy Spirit. What is true of the individual is true of the church collectively, as in this passage. The word "defile" is "destroyed" in the Revised Version, which is the opposite of edifying or building up. This tearing down process is the result of unholy lives or condemnable conduct, such as is described in verse 3, or the still more flagrant sin referred to in chapter 5. To persevere in such sins would indeed be injurious and destructive to the entire Christian community, showing unholiness of character and hence meriting the judgment of God, which would surely come.

FAITH FOR TRANSLATION

J. N. H., San Francisco, Calif.

Question: Are only those to share in the rapture who have faith for it? Or, are part of the church to be taken and part left behind?

Answer: It is our judgment that the rapture is for the entire body of the saints, whether living or dead, Old Testament saints as well as those of the New Testament. If we are the body of Christ, it seems hardly possible that a part of that body will be left behind when the Lord comes for His own (1 Thess. 4:16). Moreover, in the last verse of the preceding chapter Paul had mentioned the fact of Christ's coming, or presence, "with all His saints." The Old Testament does not speak of the coming for the saints, hence they could not have had "faith for translation," but it does say that "the Lord my God shall come, and all the saints with thee" (Zech. 14:5). In order to come with Him they must have previously gone to Him. The faith for the rapture is the faith that Jesus died and rose again. The entrance into the ex-

April, 1925

perience of eternal life through belief in these facts is a guarantee for the experience of the rapture.

THE APOSTATE CHURCH

—, Moose Jaw, Sask., Can.

Questions: (1) What is the apostate church? Are they backsliders, or have they never belonged to the Lord Jesus? (2) What is meant by a "castaway" in 1 Corinthians 9:27?

Answers: (1) The apostate church is composed of those who bear the name of Christian, sometimes occupying important positions in the church, but who never have known the Lord. They are referred to as "false teachers," "false prophets," "antichrists," "wolves in sheeps' clothing." (2) Paul is not here referring to the matter of his personal salvation, for of this he is fully assured. The preceding verses show that he has in mind the matter of reward for having run well or fought well. He will strive to do his best, lest he be disapproved or rejected and so lose his reward.

MR. MOODY AND HIS SCHOOLS

H. F. L., Worcester, Mass.

Questions: (1) Did Mr. Moody ever give up his belief in the second advent of Christ? (2) Has Mr. Will Moody repudiated the Moody Bible Institute, and are the Northfield Schools teaching advanced thought about Genesis? (3) Was Samuel brought up by the Witch of Endor? (4) Did not the dead dwell below until Christ ascended and took believers above the earth?

Answers: (1) Mr. Moody never gave up his belief in the second advent. (2) We have no knowledge that Mr. W. R. Moody has repudiated the Moody Bible Institute, or that the Northfield Schools teach "advanced thought" about Genesis. (3) God, not the witch of Endor, brought up Samuel. She was the most surprised of all. (4) We are not certain where the dead dwell, but we know that believers are now with Christ.

MUSICAL INSTRUMENTS IN THE CHURCH

B. T. H., Topeka, Kan.

Question: Are there any New Testament references authorizing the use of musical instruments in church worship?

Answer: We ought not to expect deliverance from the apostles upon matters which would not have been on issue in their day, since in New Testament times the church was in process of formation and Christians met in small groups. There were no large church buildings in which musical instruments could be used to advantage in leading the singing. Even if such instruments were used in the small gatherings it would not be sur-

prising if they were not mentioned. The recent historical events were of so much greater importance. We should remember also that both Jesus and his disciples were accustomed to worship in the Temple where instrumental music held great prominence. The following references show that musical instruments are not considered out of place in heaven, Revelation 5:8; 14:2; 15:2; 18:22. If in heaven, why not in the church?

ANSWERING ROMANISTS

P. B. C., Highland Park, Mich.

Questions: (1) Does Genesis speak of creation and re-creation? (2) How old is the earth? (3) How shall we explain John 20:23; Acts 2:38; Mark 16:16, and 1 Peter 3:21 to a Roman Catholic? (3) Does 1 Corinthians 11:27-29 warn all non-Christians against partaking of the Lord's Supper?

Answers: (1) Upon this point opinions are so diverse that we do not attempt to decide the matter. (2) Nobody knows. (3) John 20:23—Only God can forgive sin. The Spirit-filled apostles were given power to pronounce sins forgiven or retained, which implies that the individual has or has not met the scriptural conditions (Acts 2:38). Here Peter stresses the need of repentance of sin, followed by baptism into the name of Jesus Christ, as the conditions of receiving the gift of the Holy Spirit. This does not teach baptismal regeneration (Mark 16:16). We are saved by faith (Acts 16:31); baptism is the seal of our faith (1 Pet. 3:21.) We are not saved by the external rite of baptism (so the parenthesis of the verse warns us) but by the living Christ, or by Christ raised from the dead, as the last clause reveals. (3) The warning seems to include merely professing Christians also, as some of them have been guilty of sin (V. 30).

THE CHILDREN OF ISRAEL AND THE JEWS

J. F. M., Sycamore, Pa.

Question: What is the difference between the children of Israel and the Jews?

Answer: All of the twelve tribes were originally called the children of Israel. After the division of the kingdom the ten tribes which constituted the northern kingdom were often referred to as Israel, in distinction from the southern kingdom or kingdom of Judah which was composed of Judah and Benjamin and the Levites. About the time of the captivity the names "Jew" and "Israelite" became practically synonymous. The term "Jew" now includes all descendants of the sons of Jacob whose hopes, consciously or unconsciously, center in the theocratic kingdom of Judah. Representatives of all twelve tribes returned from the Babylonian exile. In the book of Ezra this holy remnant is referred to forty-eight times as "Israel," and only eight times as "Jews." In Nehemiah they are called "Jews" eleven times, and "Israel" twenty-two. In Esther, a book belonging to the post-restoration period, those who remained in the one hundred and twenty-seven provinces of the Persian Empire are called "Jews" forty-five

times and "Israel" not once. Upon the dedication of the new Temple a sin offering was made for all the tribes of Israel (Ezra 6:17.) The twelve whom Jesus sent forth were to go only to the lost sheep of the house of Israel (Matt. 10). After His resurrection Christ was asked if He would then restore the kingdom to Israel (Acts 1.) When Peter preached he said, "Ye men of Israel" (Acts 2, 3). We find the same usage in the epistles. The two tribes and the ten tribes were Israelites and are to this day.

BRIEF MENTION

J. E. F., San Jose, Calif.

It is merely a tradition that the wise men mentioned in Matthew 2:1 were just

three in number. Nor do we know their names.

L. J. K., Spokane, Wash.

God cannot bestow His full blessing upon a partially consecrated Christian, but we see no reason why one may not be accepted according to the degree of his consecration.

E. B., Chicago, Ill.

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April 12

The Cripple at the Beautiful Gate Acts 3

Golden Text:—"I am the Lord that healeth thee." Exodus 15:26.

The indications are that some months had elapsed since Pentecost. The believers were being taught by the apostles who were showing their credentials by their mighty works (Acts 2:43). The miracle and healing of the lame man was of great importance.

I. The Lame Man Healed (v. 1-11).

1. The Occasion (v. 1).

Peter and John were going to the house of worship. They were friends who were mutual complements—the one having that which the other lacked. This fellowship was according to the Lord's own arrangement, and was most fitting. They were going up to Jerusalem to worship though they knew full well the corruption of Judaism. They were not separatists. What is needed today is not separation from denominations so much as those who know the Lord and the higher things of life to help lead those who lack these things into the better way. Jesus had times of prayer and taught his disciples to practice the same (Mark 1:35; Luke 22:39-41; Matt. 6:5,6).

2. The Place (v. 2).

It was at the Beautiful Gate which leads from the outer to the inner court of the Temple. It was called Beautiful Gate because of its magnificent bronze doors. This man was placed at the entrance of the place of worship because when a man comes closest to God he also comes closest to his fellowmen.

3. The Man (vv. 2:3). This beggar was infirm from his birth. He brought his ailment into the world with him and was now forty years old (4:22). He was a familiar figure, known by the people for years. When he saw Peter and John he asked alms.

4. The Method (vv. 4-8).

(1) Gained the man's attention (v. 4). Peter and John commanded him to look on them. Having secured his attention they gave him more than he asked or expected. He asked for money and got healing. Some things are more valuable than money. Health, friends, and salvation are all more valuable than silver and gold.

(2) Peter commanded him in the name of Jesus Christ of Nazareth to rise up and walk (v. 6). This was the very thing he was unable to do for so many years. Was not this mocking his very impotency? With the command went the ability to do. What he commands he gives the ability to do.

(3) Peter took him by the right hand (v. 7). This act was meant to give impetus to his faith, not strength to his ankles.

5. The Man's Response (v. 8). Strength came to his feet and ankle

bones at once. He stood; he walked; he leaped and shouted praises to God. He thoroughly advertised the miracle. He ascribed the honor to God for his healing, and walked into the house of God. Reality of conversion is proven by one's activity and testimony. If you have the life of Christ you will not stay where you were before he healed you.

6. The Effect (vv. 9-11). The people were filled with wonder and amazement. The multitude ran together to see this wonderful thing. There was no question as to the genuineness of the miracle, for this man had been a familiar figure for many years. It was evident that something supernatural had occurred. When men and women today bound by sin have been loosed from its bonds and set to singing God's praises, we know that something beyond nature has occurred. This miracle may be regarded as a parable setting forth the work of the church in the world.

(1) The helpless beggar had to be carried to the Temple gate. Men and women out of Christ are spiritually helpless. They need to be brought where the life of God can be applied to them.

(2) Taking him by the hand shows the manner of Christian help. Ministers of Christ may not have silver or gold, but have something infinitely better to give. Men and women need Christ more than they need money.

II. Peter Witnessed of Jesus Before the Multitude (vv. 12-26).

This miracle focused the attention of the people upon Peter and John. Peter immediately turned their attention from himself to Christ. This was most unlike the claimants to divine power today. They strive after notoriety and delight in it. Peter seized the opportunity to present Christ to the people who had assembled.

He told them that it was faith in Jesus Christ whom the God of their fathers had glorified, whom they had deliberately delivered up and denied before Pilate when he desired to set Him free, and they had desired a murderer to be granted freedom instead. He shows that the disciples were also witnesses that God had raised Jesus from the dead, and charged home upon them their awful guilt; for they had denied the Holy one and chosen Barabbas, a murderer, instead of Christ, and even killed the Prince of life. Despite their aggravated crime he appealed to them to repent (v. 19). Since they had committed this awful crime in ignorance, God would pardon their sin if they would repent, and he assured them that they should yet enjoy refreshing seasons from the Lord when God would send back Jesus Christ to earth to consummate the work of redemption. He appealed to the Scriptures as the basis of his warnings and promises (vv. 22-26).

April 19
Life in the Early Church
Acts 4:31-5:11

Golden Text:—"The multitude of them that believed were of one heart and of one soul."—Acts 4:32.

I. Characteristics of the Primitive Church (vv. 31-35).

1. It Was a Praying Church (v. 31). These early Christians for every want and every need betook themselves to God in prayer. They had faith that caused them to go to the Lord believing that their needs would be supplied.

2. It Was a Spirit-filled Church (v. 31). When they prayed, the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit. A praying church is a Spirit-filled church. The Spirit is given in answer to prayer (Luke 11:13). Let the church return to the business of praying and the Holy Spirit will come down in power upon her.

3. It Was a Church Which Had Great Boldness in Preaching the Word of God (v. 31). The ministers of a Spirit-filled church will not offer any apology for the Bible, but will expend all their energy in fearlessly preaching it. Whenever there is excuse offered for any part of God's Word, in preaching or in the Sunday-school, the absence of the Spirit is a foregone conclusion.

4. It Was a United Church (v. 32). They were all of one heart and one soul. This shows that they had a unity of feeling and purpose. Lack of unity in the church work on the part of membership is a notorious fact today.

5. It Was a Charitable and Generous Church (v. 32). They held nothing back from those who had need. As needs arose, supplies were given from a common fund. This was not communism any more than when the church today helps from a common fund those who have need.

6. The Ministers Had a Powerful Testimony (v. 33). A church possessing the aforementioned traits will always be blessed with such ministers. This is an advance upon preaching the Word of God, showing that there must be a personal experience before there can be a powerful testimony.

7. It was a Church Whose Membership Exhibited Unblemished Character (v. 33). Great grace was upon them all. The Lord's work is sadly hindered today because of the unsanctified lives of its members.

II. Barnabas' Generous Act (vv. 36, 37).

He sold a piece of land and turned all the proceeds thereof to be used for the help of those in need. This is a marked illustration of the liberality and love of the early Christians.

It should be borne in mind, however, that it is not said that Barnabas sold all the land that he had. In this light this is not precedent for a community of goods even in the church.

III. The Sanctity of the Church Vindicated (5:1-11).

This new community is now for the first time called the church. The men-

tion of the church in Acts 2:47 is spurious. They now have broken with Judaism so that their success depends upon their being recognized. Since this new community superseded the old, God was to make His dwelling place among them—the very sacredness of the Tabernacle and Temple was transferred to them. This lesson, the church itself must learn, as well as the Jewish mass surrounding it. Moses did not take off his shoes until bidden by the Lord. Nadab and Abihu must be stricken down in the beginning of the Mosaic economy for their presumptuous offering of strange fire before the Lord. Achan was put to death for secreting a part of the booty soon after entering the promised land. So at the beginning of the church, this warning was needed on the part of the church to prevent the hypocrisy of double service.

1. The Occasion Which Brought This Dreadful Judgment on Ananias and Sapphira (vv. 1-4). It was their hypocritical imitation of the generous act of Barnabas. He and his wife conspired together in this defiance of God. They wanted the honor without paying the price. The same love of praise is causing many in the church today to imitate their dreadful mistake. Peter told them they had not lied to men, but to God. For what we know Ananias did not speak a word, but his actions spoke louder than his words could possibly do. Such actions could only be accounted for by the fact that Satan filled their hearts. But that did not excuse them. They were responsible for allowing Satan a place in their hearts. People today are walking in the way of Ananias when they sit down at the Lord's table when their hearts are unregenerated. For this cause God is passing judgment upon many (1 Cor. 11:27-30). Preachers who are preaching other men's sermons without giving them due credit are guilty of this same sin.

2. The Judgment Which Fell (vv. 5-10). Both Ananias and Sapphira fell down dead and the young men carried them away to burial.

3. Great Fear Came Upon the Church (v. 11). This vindication resulted in the people coming to know that God was with them, and it also kept the hypocrites from joining in with them (v. 13).

April 26 Stephen, the First Martyr Acts 6:1-7:60

Golden Text:—"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

I. Stephen the Deacon (6:1-8).

The early church was threatened with disruption over suspected partiality in the distribution of alms. Thus we see that as soon as the church had relief from external troubles, difficulties arose from within. Up to this time it would seem that the problems of the church were in the hands of the apostles. In view of such burdens, perhaps some things had been neglected. However, the church proved itself capable of meeting the emergency. A congregational meeting was called, the case placed before the church, and the church instructed to select seven

men of good reputation and Spirit-filled to administer the temporalities of the church, giving the apostles the necessary time for prayer and the ministry of God's Word. Thus we see how that the Spirit-guided church was able to solve its own problems, and how church government developed. Just as the deacon's office sprang out of this dissension, so new needs called forth new officers. Among the seven deacons, Stephen had the first place. While engaged in his duties as a deacon he sprang into the light as an eloquent and powerful preacher.

II. Stephen Before the Council (6:9-15).

The success of this movement soon came to be noted by the enemies of Christ.

1. Disputing with Stephen (vv. 9,10). Certain foreign speaking Jews took the lead in this controversy. Perhaps the fact that Stephen was a Grecian Jew provoked them to act. He was more than a match for them while the debate was carried along the lines of reason and Scripture. Beaten along these lines they had him arrested and brought before the council.

2. Charged with Blasphemy (vv. 11-14). They trumped up this charge and endeavored to support it by secretly finding and inducing men to prejure themselves in their testimony. Stephen showed in his preaching that God's purpose was progressive, and that the policy instituted by Moses should be superseded by the new faith since that was the culmination of what Moses began. He showed that the old dispensation would be superseded by the new, and that the church would come out into the liberty of Christ. Christianity did not destroy Judaism but caused it to blossom forth into the glory of the new order. The Mosaic dispensation was the root, and Christian dispensation the fruit.

3. Stephen's Face Transfigured (v. 15). He was so completely filled with Christ that as he saw the angry mob and realized how soon he would be violently dealt with and pass into the presence of the Lord, his face shone as the face of an angel.

III. Stephen's Defense (7:1-53).

In refuting their charge he showed by

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the history of God's dealing with the Jews that they had always resisted Him. Therefore their present attitude was because they were unwilling to move forward with the divine purpose. As pointed out by Dr. Stifler, four points stand out in his defense:

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2. The Temple was not the only holy place. God appeared at different places and at different times.

3. Israel invariably opposed God as He tried to lead them on.

4. He showed his loyalty to Moses by constantly referring to him.

IV. Stephen Stoned (7:54-60).

His words were too much for them so they gnashed upon him with their teeth.

1. He Looked Stedfastly into Heaven (v. 55). Instead of looking about upon his murderers in their raging fury, he looked up to heaven. This was the secret of his calm.

2. He Saw the Glory of God (v. 55). A vision of God's glory can only be seen by those who are loyal to Him, even unto death.

3. He Saw Jesus Standing on the Right Hand of God (vv. 55, 56).

The fact that Jesus was standing shows that He was actually interested in the suffering of His faithful witness.

4. They Cast Him Out of the City and Stoned Him (vv. 58, 59).

5. His Prayer (v. 60). He kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." How like the prayer of Jesus on the cross! Christ so completely filled him that he could thus act.

6. He Fell Asleep (v. 60). The Christian's death is only a sleep. This sublime scene must have vitally affected Saul, who was consenting unto his death.

May 3

The Benefits of Total Abstinence Daniel 1:1-20

Golden Text:—"Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank."—Daniel 1:8.

I. Daniel and His Companions in Captivity in Babylon (vv. 1-4).

They were carried away to Babylon by Nebuchadnezzar in the first siege of Jerusalem. At the command of the king certain choice young men, including the seed of the king and of the princes, were carried away in order that they might be made skilful in wisdom, and cunning in knowledge, and understanding science so that they might be trained to stand in the king's palace. In the management of a captive people it was quite necessary to have capable leaders from their own rank to take care of matters of State pertaining to them. For boys who loved their homes and the house of God, it was a great trial to be thrust out, and dragged away to a foreign country.

II. The Trials of Daniel and His Companions (vv. 5-13).

1. Their Conscience Tested (v. 5). By the appointment of the king, a daily provision was arranged of the king's

meat and of the wine which he drank. This was contrary to the custom among the godly Jews. In all probability it was not the king's thought to give this provision as a means of testing out their fidelity, but rather his aim being to properly nourish these young men while they were being prepared for the service of the State. Being contrary to the Jewish customs, they could not conscientiously partake of them. It should ever be borne in mind that conscience is the ground work of human character. The welfare of the individual can only be realized as this law is followed.

2. Their Change of Name (vv. 6, 7). Among the Hebrews, names were given to children which were most significant. Daniel means, "God is my judge." The significance of this name was that all the problems of life were submitted to God for His decision. God was made the arbiter of his life. This was the secret of Daniel's life. No doubt this expresses the purpose of his parents in giving him this name. His name was changed to Be'shazzar which means, "Bel's Prince." That is the one whom the chief god of the Babylonians favors. Hananiah means "gift or beloved of Jehovah." His name was changed to Shadrach which signified, "illumined by the sun god, Rak." Mishael means, "who is as God?" His name was changed to Meshach which means, "who is like the goddess Shesach, the gentle one." Azariah means, "Jehovah is our help." This was changed to Abednego which means, "the servant of Nego." Back of the change of names was the attempt of Satan to wipe out the name of the true God, and have these young men to lose their separation and thus become assimilated among the heathen. There is much in a name.

3. Their Religious Life (v. 8). This involved their refusal to eat meat and to drink wine which was contrary to their teaching. In the case of Daniel, at least, it also involved his praying three times a day. Daniel purposed in his heart that he would not defile himself with this food and drink. He no doubt was taunted and laughed at for his fidelity just as all men and women today who are loyal to their convictions must experience, "For all who will live godly

in Christ Jesus shall suffer persecution" (2 Tim. 3:12). This program was loyally carried out even when it meant death. Just as he refused the king's meat and drink when it meant peril to him, so he called upon his God, even when those who were opposed to him could see him.

4. Their Courtesy (vv. 8-13). Daniel seems to have been the spokesman for the company. Although Daniel's heart was fixed, he did not forget to be a gentleman. He requested to be excused from this meat and drink in order that he be not defiled. Christians should learn from this that in times of great trials to be courteous. When Daniel asked that a test be made as to the effect of the food upon the countenance of himself and companions, gracious consideration was given unto them.

III. The Success of Daniel and His Companions (vv. 14-21).

1. Their Physical Health (vv. 14-16).

A test was made for ten days, and it was shown that they were fairer in countenance and fatter in flesh than those who indulged in the king's meat. The king's meat and wine would have been pleasant to the palate but would have meant compromise of conscience. It is obligatory upon God's children today to conscientiously abstain from that which is contrary to His law. It means the total abstinence from intoxicating liquors, and everything which would injure the health.

2. Mental Growth (vv. 17-20). Daniel and his companions were found to be ten times superior in matters of wisdom and understanding to their comrades. Those who abstain from indulging in the use of strong drinks have clearer minds and mentally better equipped for their work than those who indulge.

3. Their Social and Political Preference (v. 19). They stood before the king. No higher position of influence and honor could have been given them.

4. Their Temporal Influence (v. 21). They were all advanced to positions of influence and Daniel became president of the college of wise men, and the prime minister of the nation. This position he continued to hold during several dynasties.

5. Spiritual Insight (v. 17). Because of Daniel's loyalty to God, Nebuchadnezzar's dream was revealed to him, and he was given visions sketching the whole history of the world. No statesman of his equal has ever appeared.

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Missionary Department

Robert H. Glover

"Take heed unto thyself, and unto the doctrine."—1 Timothy 4:16.

This divinely inspired exhortation of an aged missionary to a young missionary colleague is surely a word in season to missionaries today. We are thinking of its application in particular to missionary candidates in preparation, in the light of personal testimonies and confessions of need by student volunteers in their meetings at the recent Foreign Missions Convention at Washington.

It was nothing less than pathetic to observe the heart-hunger of so many of these students for a satisfying personal knowledge of Christ which they confessed they did not possess, and to hear them express their feeling of uncertainty and helplessness as to the message they were to take to the heathen world.

Said one such student, in connection with a plea for more Bible teaching and religious training: "We go out laden with learning but absolutely ignorant of the way to reach human hearts."

All this, moreover, was reliably confirmed by the private testimony of one who possesses a wide and intimate acquaintance with the students of this land, and who gave instance after instance of the prevailing cry among them for reality and certainty in religious experience.

The text above lays emphasis upon two things of vital importance for the missionary, namely, his personal character and his message. Far too much are these overlooked today, and the stress placed upon the much less important point of method.

In some quarters the great desideratum seems to be for the prospective missionary to accumulate a fund of technical knowledge and skilful device to take along as his chief asset for service, while the all-important facts are almost wholly overlooked, first that it is what a missionary is, not what he has, that makes him a real missionary; and second, that since a missionary is a "sent-one" any true success must lie in his realizing himself as divinely commissioned to bear a well-defined, God-given message, and in delivering that message with unmistakable certainty and clearness. Whatever the gifts, the training, the equipment of a missionary may be, if he lacks genuine spiritual experience and character through conscious union with Christ, or if he proclaims anything less than a God-given

message of salvation from sin through personal faith in a divine Saviour, then he is not in any true sense a Christian missionary, and his service is a hollow substitute for the service to which Christ calls and sends His followers.

"A missionary, or an apostle, is one commissioned as a *spiritual* agent to do *spiritual* work in a *spiritual* way. It is the spiritual life that constitutes him a missionary. If he lack that, whatever he may be termed or whatever his status, he is not a true missionary of Christ, but only a fraudulent imitation, a tinkling cymbal and a sounding brass."

—Dr. Arthur H. Smith, of China.



BIBLE INSTITUTE AT TEMUCO, CHILE

This new building under construction, and the enterprise which it represents, are under the care of Rev. and Mrs. Charles B. Le Fevre ('12 and '16). In its curriculum and methods of training this institute has patterned after the Moody Bible Institute. Its first graduating class, in December, 1924, consisted of eight young men and two young women. The work has throughout been a fight of faith and courage against many difficulties. Funds are still needed for the interior finishing of this substantial but economical building, which will put the training school in a condition of far greater efficiency and make it an even stronger factor than heretofore in the evangelization of that great South American Republic.

UNITED STATES WEALTH AND MISSION BOARD DEBTS

According to the latest computation, the total wealth of the United States stands at the staggering figure of \$320,000,000,000. This makes America incomparably the richest country in the world. American Protestant church members, numbering quite one-fourth of the total population, are said to hold their full proportionate share of this wealth. And yet many of the leading mission boards are at this moment heavily in debt, the Methodist Episcopal (North) to the extent of \$3,000,000; the M. E. (South) \$1,000,000, the Northern Baptist, \$1,000,000, the Protestant Episcopal, \$900,000, etc.

While individual gifts for altruistic causes of a non-religious nature amount to no less than \$2,500,000,000 annually, the total contributions of all American Protestant Christians for foreign missions last year—the largest ever—reached only

\$40,000,000! If "figures don't lie," what is the truth which such figures as these tell?

WHITHER EDUCATION IS LEADING?

There are 14,000 foreign students, representing 105 countries, at present studying in America. What a golden opportunity is thus presented of reaching and influencing the entire world for Christ! But the shocking statement was made at the recent Washington Convention that each year far more foreign students lose their faith while in America than are brought to Christ during the same time in the lands from which these students come. And let it be remembered that a large proportion of these foreign students in America are in institutions founded and still in part supported by Christian money.

A book recently published in Japan bears the startling title: *Why I am still a Christian though I have Studied in the West*. Is such a state of affairs not enough to make men and angels weep? And yet some prominent religious and

even missionary leaders see nothing wrong with these institutions. They defend their growing rationalism and materialism on the plea that they are breaking the shackles of an outworn traditional religion and leading the way to a more healthy scientific faith. The crowning horror is that such teaching has now penetrated numbers of institutions on the foreign fields which are a boasted part of the Christian missionary enterprise. Truly, in the language of the psalmist, "It is time for thee, Lord, to work!"

DR. ZWEMER'S PARTING APPEAL

On the eve of sailing once more for Egypt, directly after the Washington Convention, Dr. S. M. Zwemer, the well known missionary-at-large to Moslems, sent out an earnest appeal for the support, by prayer and money, of the enlarged plans of the American Christian Literature Society for Moslems for the production and circulation of literature throughout the Mohammedan world.

A new central bureau for such literature has been established in Cairo, while plans are on foot for the production of special literature in Persia, Central Asia and Malaysia.

Dr. Zwemer claims that the missionary situation today in Moslem lands is the most hopeful ever faced. Throughout the Near East and India Christian schools for Moslems are as a rule filled to capacity, with a waiting list of expectant pupils. The hospitals are inadequate to meet the number of applications for treatment. While it is true that, except in Java, very

Moody Bible Institute Monthly

few Moslems have openly confessed Christ, because of the persecution and in many cases the certain death which such a step would mean for them, yet there is a multitude of secret Christian disciples among them.

The popular educational movements now begun in these Moslem lands are steadily removing the appalling illiteracy of about 96 per cent. which has hitherto prevailed, and is producing a great new constituency of readers. But Dr. Zwemer calls it a crime to produce such readers without at the same time providing for them clean Christian literature.

It will prove to be not only a crime, but equally a disaster, in the light of the new activity of the Moslem press. This activity is particularly in evidence in India, where the Islamic press is pouring out fresh translations of the Koran, not only in Arabic but in half a dozen of the most widely spoken languages of India as well, and also books and periodicals, wall texts, "Christmas cards" for Mohammed's birthday, and much other ingenious printed matter. All this is a tremendous challenge to the church to produce more and better Christian literature and scatter it more widely among the 234,000,000 Moslems of the world.

GENERAL FENG CRITICISED AND DEFENDED

China's great Christian General has come in for a lot of criticism and suspicion following his *coup d'etat* of deserting his superior, General Wu P'ei Fu, and seizing Peking. For this reason the following testimonies from prominent parties in Peking who know intimately both General Feng and the events in question will be of interest. They are quoted from the *Missionary Review of the World*.

"Miss Luella Miner, missionary of the American Board for many years, writes: 'The people here all trust General Feng and his soldiers . . . There is no doubt that he is acting under full conviction, and if leaders in all parts of China co-operate in the same spirit, we shall soon see a very different nation.' *The Far Eastern Times* of October 27 said: 'General Feng Yu Hsiang had good reason for acting as he did all those with inner knowledge of the situation well know.' Rev. Robert Chandler, of Tientsin, giving the details of the military question involved, in a letter received here defends 'the Christian General.' A missionary in Peking, in a letter written in October, said: 'Feng has for several years belonged to a little prayer group which meets weekly at the home of the Chinese Methodist pastor, who seems to be their spiritual adviser. Such men as C. T. Wang, W. W. Yen and others, compose the group. Mingling in politics, they know each other in a way impossible without such spiritual intimacy. . . . I think he really does hate war.'"

Dr. Jonathan Goforth of China, who has been closer to General Feng than almost any other missionary and has baptized literally thousands of his soldiers, also vouches for the General's high Christian character and sincerity of motive.

Speaking of Feng's recent resignation just at a time when China urgently needed a strong man, Dr. Goforth remarks that his action was thoroughly Chinese and calculated to catch the Chinese imagination. He believes that Feng's object was to set the pace for the further resignations of the big militarists who have been the crux of China's troubles for several years. In this he has been successful, for a veritable epidemic of resignations has followed, including those of Chang Tso Lin, the Manchurian war lord, Wu P'ei Fu and four other prominent generals. Mean while General Feng has retired to a mountain temple not far from Peking. Two of his most trusted generals are in control of the military forces and police of the capital, and the Christian General is pursuing a policy of watchful waiting.

The above testimonies are reassuring,

and God's people will be impressed with the importance of continuing in prayer for General Feng and for China at this time of her great national crisis.

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JACOB'S PRAYER

Genesis 32:9-12

1. His Departure (v. 1).
2. His Distress (v. 7).
3. His Defense (v. 9).
4. His Distrust of himself (v. 10).
5. His Desire (v. 11).
6. His Deliverance (v. 12).

God's promise made it sure.

—S. M. Thompson.

OUR FATHER'S HEAVENLY HOME

John 14:2

1. A Promised Home (Luke 23:24; Heb. 4:9; John 12:26; Matt. 5:12; Rev. 4:4).
2. A Prepared Home (John 14:2, 3; Ps. 21:19; Matt. 25:34).
3. A Perfect Home (Rev. 21:4; Luke 20:35; Rev. 7:13-17; Rev. 25:5).
4. A Permanent Home (Ps. 23:6; 2 Tim. 2:10; 2 Cor. 4:17; Rev. 14:13; Rev. 22:5).

—L. R. Smith.

READY!

The Sinner—ready to perish (Deut. 26:5).

The Saviour—ready to pardon (Neh. 9:17).

The Supper—ready for guests (Matt. 22:4).

The Suppliant—ready to hear God's voice (Eccl. 5:1).

The Servant—ready to every good work (Titus 3:2).

The Saint—ready for the coming (Luke 12:40; 1 Thess. 5:4).—*Wesleyan Methodist.*

"ALL"

The Evangelist's:—

1. Field—"Go ye into all the world."

2. Qualification—personal experience, "Witnesses of ALL things" (Acts 10:39; 1 John 1:2).

3. Instructions—"ALL Scripture . . . that the man of God may be thoroughly furnished" (2 Tim. 3:16).

4. His Versatile Tact—"Be ALL things to ALL men" (2 Cor. 9:22).

5. His Tool Kit—"ALL means" (1 Cor. 9:22).

6. His Backing—"ALL power in heaven and earth" (Matt. 28:7).

7. His Bank Account—"ALL grace . . . that ye always having ALL sufficiency in ALL things may abound to ALL good work" (2 Cor. 9:8).

8. His Check Book—"But my God shall supply ALL your need" (Phil. 4:19).

9. His Baggage Bearer—"Casting ALL your care upon Him" (1 Peter 5:7).

10. His Traveling Companion—"Lo, I am with you ALL the days" (Matt. 28:19), (Grk.).—Selected.

THREE PSALMS

A Lenten Meditation

By Rev. J. W. Weddell, D. D.

I love to name my Psalms, and I love to group them. We get an added blessing thus.

1. Take the Twenty-third Psalm. The Psalm of the Shepherd's Crook. Give it in concert. It is the fold of today: under the Shepherd's care. How sweet and refreshing! We are His; He is ours.

2. But now the Twenty-second Psalm. The Psalm of our Saviour's Cross. "My God, My God, why hast thou forsaken me?" This is the price of the atonement. This is what it cost Him to come into our flesh and be a Shepherd to us. His blood. Each verse records His sufferings—the swan song of the cross. Read it!

3. Now take the Twenty-fourth Psalm. The Psalm of the King's Crown. This is what He won. This is His glorious Reward, "the joy set before him." "Lift up your heads . . . and the King of glory shall come in!" And who am I? Just one of His hosts, a humble servitor, holding on to the skirts of His garments. But I go in with the King!

THE CHRIST OF THE FORTY DAYS

By Rev. J. W. Weddell, D. D.

We know the days before the resurrection, His days of suffering for us, the initial gospel. And we know, in a measure, His days since the resurrection—His throne life, the epistles tell it. But what of those forty days after He had been raised up?

He tarried a little while with His own. Why? What did He do?

1. He finished the ransom and, as a faithful High Priest, proffered the blood of sacrifice.

2. As Peter seems to intimate, He heralded the glorious tidings "unto the saints in prison."

3. He came to His own and to reassure and equip them. He did four things:

(1) "He showed them his hands and his side." This very same Jesus.

(2) "Peace be unto you," He said, and He quieted their troubled minds.

(3) "As the Father hath sent me, so send I you," He said, and gave them commission.

(4) "Receive ye the Holy Ghost," He gravely added, preliminary and preparatory to the official bestowment of Pentecost, and thus He gave them investiture and power and Christly authority.

This is what is meant by "whatsoever sins ye remit," i. e., What I am doing in the heavens, ye, in my name, are doing in earth: it is one and the same. Trust His grace. And what now? Witness, witness—till He come. Lord, help us to do it!

AN EASTER SERMON OUTLINE

Romans 6:5; "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

Easter follows Good Friday as day follows night:

"It's Easter time, O fair the morn!
The night has passed like a very dream,
And victory crowneth the day new born
For death is vanquished and life's supreme."

1. **Risen with Christ** means separation from the world. Jesus left the tomb never to return. He left everything behind, not as Lazarus. See Eph. 2:4-7.

2. **Risen with Christ** means "Consecrated to Him." In the Revised Version instead of the word "planted" as in the Authorized Version, we have the word "united." There must not only be separation from the world, as indicated by leaving the tomb, but union with Christ as risen Lord.

3. **Risen with Christ** means freedom. While in the tomb there was bondage, limitation, etc. After the resurrection the laws of gravitation did not affect Jesus. The Christian has freedom, like the colonists of America, who were free from the time they responded to Patrick Henry's words: "Give me liberty or give me death."
—J. H. R.

GLORYING IN THE CROSS

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ"—Gal. 6:14.

By the Cross Paul meant the doctrine of Christ crucified; or, the fact was that Christ had died for man's salvation. That fact was the great theme of Paul's teaching.

What some were ashamed of, Paul glorified in. Many were ashamed of the Cross, and treated the doctrine of Christ crucified either as a stumbling block or as foolishness, but Paul made it the theme of his glorying.

The same reasons which led Paul to glory in the Cross of Christ ought to influence us, and will influence us, if we intelligently and heartily believe the gospel.

Taking the Cross as a synonym for all that is meant by the doctrine of redemption by the death of Christ, we have good reasons for saying with Paul, "God forbid that I should glory, etc."

We may glory in the Cross—

1. Because through the Cross was given the clearest revelation of God's love to sinful man.

2. Because of the purity, dignity and glory of Him who suffered.

3. Because on the Cross an atonement was made for man's sin.

4. Because of the manifold blessings which result from the death of Christ.

5. Because the Cross has redounded, and will continue to redound, to God's glory.

Let those who love Christ learn to glory in His Cross. His death supplies the chief cause for rejoicing.

Let the penitent soul trust alone in Christ and His Cross.—J. Charlesworth.

Moody Bible Institute Monthly

THREE CLASSES OF GOSPEL HEARERS

Acts 17:32-34

1. Mockers (v. 32).
2. Procrastinators.
"We will hear thee again of this matter."
3. Believers (v. 34).
—Charles Colas.

SEVEN CALAMITIES IF THERE BE NO RESURRECTION

See 1 Corinthians 15

1. Christ is not risen (v. 13).
2. Our preaching is vain (v. 14).
3. Our faith is vain (v. 14).
4. Apostles false witnesses (v. 15).
5. We are still in our sins (v. 17).
6. Sleeping saints have perished (v. 18).
7. Christians most miserable (v. 19).
—T. Baird.

"BALANCED WORSHIP"

I. **Waiting upon God**—"My soul, wait thou" (Ps. 62:1, 5; Isa. 64:4, R. V.).

II. **Offering**—Ourselves and our possessions (Exod. 13:12; 23:16; Mal. 3:10).

III. **Instruction**—Christ, the Living Word, must be made known:

1. By the written Word (John 5:39; 8:31, 32; 2 Tim. 3:16, 17).
2. By the spoken Word (Acts 8:4, 5, 25, 35; Rom. 10:13-17).

IV. **Prayer and Praise**—Petition, intercession, appropriation and praise. (John 6:53; Ps. 104:33; Acts 2:46, 47).
—Wm. H. Richie.

A SEVENFOLD VIEW OF THE SECOND COMING OF CHRIST

I. The Coming of Christ is Sure

1. Because Christ Himself said: "I will come again" (John 14:3).
2. The Apostle Paul spoke of it (1 Thess. 4:16).
3. The Apostle Peter spoke of it (1 Peter 5:4).
4. The Apostle James spoke of it (James 5:1).
5. John also, in his first epistle, writes of it (1 John 2:28).

II. The Coming of Christ is Select (2 Thess. 2:13; 1 Cor. 15:22, 23).

III. The Coming of Christ is Secret (Matt. 24:36, 42; 25:13).

IV. The Coming of Christ Will Be Sudden (Matt. 24:27; Rev. 22:20).

V. The Coming of Christ Will be Saving (Rev. 21:27b).

VI. The Coming of Christ Will Be Separating (1 Thess. 4:17b; Matt. 25:46).

VII. The Coming of Christ Will Be Satisfying (Eccl. 2:10, 11; Ps. 17:15; Rev. 22:20b).

—R. McMurdo.

The Readers of this Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

April, 1925

THE SHEARS OF DELILAH

Just Off the Press

BIBLE MESSAGES, VOL. V.

GREAT REVIVAL ADDRESSES

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IN PARTNERSHIP WITH HIS FATHER

I heard somewhere of a bishop who had been traveling over the country preaching for fifty years. One morning he came down to breakfast at a hotel and was seated at a small table opposite a young man. Before the bishop could unfold his napkin the pleasant young man had said, "Good morning."

"Good morning," replied the bishop.

There was a moment's pause and then the young man said eagerly, "I am a traveling man."

The bishop thought of the thousands of miles he had traveled in his ministry and said, "So am I."

"My line is jewelry," pursued the young man.

The bishop thought of Malachi 3:17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels," and answered, "So is mine."

"This is my first trip," said the young man.

The bishop replies, "I have been traveling for the same firm fifty years."

"I represent my own house, for I travel for my father," continued the young man.

"So do I," said the bishop earnestly.

Then the young man said eagerly, "I am determined to make good, for when I go home I want to carry father a good report."

"So do I," responded the bishop prayerfully.—Selected.

THE HONEY LAND (Josh. 6:3) By Rev. J. W. Weddell, D. D.

O the Honey Land, the Honey Land!
Who longs with me for the Honey Land?
Around us drear the gray rocks stand,
While yonder rises with beckoning hand
The Honey Land, O the Honey Land!
Who longs with me for the Honey Land?

The Honey Land, O the Honey Land!
Who'll go with me to the Honey Land,
With its milk and honey and breezes bland
That slip to my touch by His magic wand?

The Honey Land, O the Honey Land!
Who'll go with me to the Honey Land?

The Honey Land, O the Honey Land!
My heart's afield in the Honey Land,
With its battles won at the King's command,
And peace and rest from the Lord's right hand.

O the Honey Land, the Honey Land!
Come abide with me in the Honey Land!

AN EVANGELICAL SERMON AND ITS RESULTS

Acts 3:12-4:22

1. Expression (3:12-26).
2. Oppression (4:1-3).
3. Depression (4:16, 17).
4. Suppression (4:18).
5. Impression (4:13).

—Charles Colas.

AN OLD PREACHER'S ADVICE

An old preacher advised a young one: "Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say good things from the first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Preach the gospel and let the Lord defend you and your character. Do not scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder."—*Watchman-Examiner*.

THINK OF—

Stepping on shore and finding it heaven!
Of taking hold of a hand and finding it
God's hand,
Of breathing new air and finding it celestial air,
Of feeling invigorated and finding it immortality,
Of passing from storm and tempest to an unknown calm,
Of waking up and finding it *Home!*
—Selected.

THE NEW RELIGION ANALYZED

Glenn Frank is a popular editor. His magazine, *The Century*, is looked up to by scores of thousands. He is one of the "high lights," whom to watch is to watch the trend of the times. Mr. Frank published a program "for the promotion of vital religion." These are some of the points:

1. The preaching of the gospel of Jesus, rather than the gospel about Jesus. (In other words, deny the divinity of Christ; he was merely a religious prophet.)

2. The demand that men should believe only what they can use; only what is true for them. (In other words, preach the utilitarianism of John Stuart Mill and the pragmatism of William James; not the Word of God.)

3. The use of science by religion rather than the reconciliation of science to religion. (In other words, deny the authoritative character, and even the reality, of revelation, and crown science king.)

4. The knowledge of God as the mind and the heart of the universe rather than as its judge. (In other words, be a pantheist and deny the transcendence of God.)

5. The definition of sin as something that hurts life rather than offends God. (In other words, have the anthropocentric life-view; be thoroughly selfish; get the materialistic "it doesn't pay" conception of sin; deny divine sovereignty.)

6. The merging of the sacred and the secular. (In other words, deny all religion; practice virtue, and virtue as you conceive of it.)

Is there still another step down, or have we reached the basement?

—*The New Reformation*, Nov., 1924.

HOMILETICS BY MAIL

20 Lessons in Homiletics are now being published in the columns of *The Gospel Minister* (a weekly 8-page paper) by Wm. M. Smith, Teacher of Homiletics in Union Bible Seminary, of Westfield, Indiana, a school of the fundamental type of teaching.

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WHOM DO YOU FOLLOW?

Dr. Charles W. Gordon ("Ralph Connor") says: "The man who undertakes to show the way must first himself be certain about the way. I was lost only once on the prairie. That was a very trying experience. I was always so much afraid of being lost that I was continually taking my bearings. But once I was lost: and the reason was that I didn't pay any attention to my bearings, and the reason for that was that I had a fellow with me who thought he knew the way. I followed him, careless of my surroundings, until he discovered first and then I, that we were both lost. He was lost, and he had lost me. So that I believe the very fact that we have to assume the responsibility for the showing of the way to any man makes it tremendously important that we should see clearly and know definitely certain things about the way." *If we follow Christ we cannot go wrong.*—*Sunday School Chronicle.*

* * *

COMFORT FOR THE AFFLICTED

The truth of the saying that "troubles never come singly" was fully recognized by John Smith, a Glasgow upholsterer, some time ago, when, while absently walking along a street without looking where he was going, he fell down an open chute into a coal-cellar. Not only was he hurt severely by the fall, but, to make matters worse, a teamster who was engaged in unloading dross into the cellar, having failed to observe the accident, emptied a cartload on top of the unfortunate man. On his plight being discovered, he had to be at once removed to the hospital. There are many true believers today, upon whom trouble after trouble has fallen, and over whom wave after wave has rolled; and these very experiences may be but the fulfillment of Christ's prophecy, that "troubles" of a special character would come upon His disciples as the last days of this dispensation expire (Mark 13:8). Let all tried and troubled ones remember that *"It is a righteous thing with God to recompense affliction to them that afflict you, and to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven"* (2 Thess. 1:6, 7, R. V.).

* * *

HER EASY CHAIR

A dear old saint who had seen much trouble, and was in dire need, was asked if she ever felt like murmuring. She replied, "When I do, I just ask the Lord to put me in the easy chair, and keep me quiet." The visitor, seeing no easy chair about, asked what she meant. "My easy chair," she said, "is Romans 8:28: 'All things work together for good to them that love God.'"*—Record of Christian Work.*

April, 1925

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Paul Hutchens closed a meeting in Blair (Wis.) Baptist Church with fifty-six conversions and consecrations. Many church members accepted Christ. Several times the house was packed.

Hattie A. Schnell has taken up work among the Indians and will be connected with the Rocky Boy Mission. She asks the prayers of the readers of the MOODY BIBLE INSTITUTE MONTHLY for her future work.

The Moody-Brooks Party closed their season's work December 31, 1924, in a union tabernacle meeting of six churches at Knoxville, Tenn. Over 700 conversions and reconsecrations was the result of this meeting. They began their next meeting in Tennessee, February 15.

Rev. Guy C. Harris is assisting pastors in special meeting in Richmond, Va. He has been engaged as soloist, song director, and personal worker by the Venalile Street Baptist Church, March 1-22, and by the Weatherford Memorial Baptist Church, March 29-April 12.

Evangelist S. F. Clarkson of Donnellson, Ill. writes: "Have just closed a four weeks meeting in Coffeen, Ill. The results were that twenty-three persons were definitely converted and two called into the Lord's work. These two with the pastor expect to come to the Institute for further training.

Dr. William E. Biederwolf just closed a campaign in Huntington, W. Va., in which there were over 500 professed conversions. This campaign was held under the auspices of five central churches. The party consisted of Dr. Biederwolf, Mrs. Biederwolf, William McEwan, the Scotch singer, and Miss Wilma Davis, women's worker and pianist.

John W. Erskine reports the following: "I have just closed my first series of meetings in the state of Florida with the Congregational church of Melbourne. The meetings lasted fifteen days and at the close 39 were received into the church. After a few days spent at St. Petersburg, Tampa, Dunedin and New Smyrna I began in Eau Gallie. The meetings here are union with three churches co-operating. We ask the readers of the MOODY

MONTHLY to remember us at the throne of grace."

Milton S. Rees, writes: "We are just closing a three weeks campaign at Ogdensburg, N. Y. This is more like an old-fashioned revival in conviction and genuine conversion, than anything we have witnessed in some years. Most of the converts have been men. Notwithstanding the severe weather, we have had very large audiences at all of the services."

Mr. and Mrs. J. B. Long just closed a good meeting at the First Baptist Church, Olney, Ill. The pastor, Rev. J. M. Gillespie, did the preaching and the Longs had charge of the music and young people's work. The pastor reports 67 giving their hearts to the Lord. Mr. and Mrs. Long are now in an old-fashioned revival meeting at the First Baptist Church, Decatur, Ill., with Dr. T. Harley Marsh, the pastor, doing the preaching.

Evangelist William Pieffer of Cuyahoga Falls, O., writes: "My work in evangelism has been greatly blest of the Lord this winter. I conducted a campaign in the Baptist church of Cuyahoga Falls, in November, and am now engaged in a campaign in the United Presbyterian church in the same town. All these campaigns are in and around Akron, O. The Lord is greatly blessing the work and souls are being saved."

From January 4 to February 1, Rev. Dan Shannon of Stanwood, Mich., has been in Temperance, Mich., in a series of evangelistic services. "God has marvelously answered prayer and faith. There were 96 decisions for Christ during the services, and four since, making a total of exactly 100. Sixty-one have been baptised and 45 have been received into the church thus far," writes Mr. Shannon.

Rev. J. F. Bertram Miller is pastor of the Gospel Tabernacle of Mattoon, Ill., and is now conducting a meeting for the Gospel Mission of Decatur, Ill. He writes: "We are planning to organize an evangelistic party consisting of Mrs. Miller and myself, with Mr. and Mrs. Ogden of Springfield, Ill. This party will be called The Miller-Ogden Evangelistic Party. The Ogdens are now assisting me in special campaign in Decatur."

Miss Sara C. Palmer has just closed a series of evangelistic services in the First Methodist Church, Wyoming, Pa., and the pastor writes: "The church has received an awakening and a revival such as it has not had for many years. The building was filled at every service from the very beginning and the entire community has been deeply stirred. Souls were saved at almost every service and

the church will receive a large number of new converts into its membership, while those who are already in the fold have had a new vision of the Christ and have received a new passion for souls."

Rev. Robert L. Selle of Oklahoma City, Okla., Y. M. C. A. conference evangelist of the Oklahoma Conference of the Methodist Episcopal church, is holding an evangelistic campaign in Douglass, Kan., with Rev. George Watts, March 22-April 12. Mr. Selle has held successful meetings in Oklahoma, Kansas, Missouri, Iowa, Illinois, Tennessee, North Carolina, Alabama, Arkansas, Louisiana, Texas and other states.

A three weeks meeting was closed February 1 at the Grant Street Baptist Church, Springfield, Mo. The pastor was assisted by Evangelist Gordon Bayless of Springfield, Mo. The song services were led by Mr. and Mrs. John Imrie, Scotch evangelistic singers, of Topeka, Kan. There were 140 surrenders to Christ. A special feature of the revival was a wholesome evening of song by the boys and girls.

The Hains Evangelistic Party of Parsippany Presbyterian Church, Parsippany, N. J., have been carrying on evangelistic services by radio. Up to date they have broadcast 114 evangelistic services and they have reached what stations estimate to be, twenty-nine millions of people. This is the first time



Rev. Edmont Hains and John A. Scott

so many people have been reached in a given time in the history of the world. They give the straightest kind of an evangelistic sermon, with an appeal at the end. The Hains Evangelistic Party consists of Rev. Edmont Hains, evangelist, and John A. Scott, secretary, both are musicians and assist with the music. Rev. Mr. Hains was an actor up to fifteen years ago, and took the leading part in "Strongheart."

Rev. Jack Cardiff, former pugilist, addressed 150 prisoners in the Eastern Penitentiary, Philadelphia, Pa., telling them of the story of his conversion. In response to his invitation at the conclusion of the address, 31 prisoners came to the platform and accepted the Lord as their Saviour. Mr. Cardiff closed his work in Philadelphia where he had been preaching in the Presbyterian and M. E. churches. From there he will go to Erie, Pa.

The union tabernacle meeting at Rocky Ford, Colo., closed Sunday, February 15. All of the churches were greatly benefited in every way and each will receive its proportionate increase in membership. The hearty approval by every pastor, of Rocky Ford of the services of the John S. Hamilton Party, which conducted the special campaign, was evidenced by the fact that the ministerial association has given unqualified recommendation of the party to any city seeking an evangelistic meeting.

Following a marvelous campaign in the First Congregational Church, Canton, O., Evangelist Harry W. Vom Bruch of Chicago, conducted a two-weeks meeting in the Immanuel Presbyterian Church, Detroit, Mich., with satisfactory results. The pastor and session were unanimous in saying it was the greatest awakening ever witnessed in Immanuel Church. One hundred forty-four decisions were recorded. This party is now in the First Baptist Church, Pontiac, Mich., Rev. H. H. Savage (M.B.I), pastor. Mr. Vom Bruch will visit the Holy Land and Europe this summer.

The winter series of meetings in the Trumbull Ave. Presbyterian Church, Detroit, Mich., were conducted by Rev. James B. Ely, D.D., evangelist.

The music was in charge of Mr. Ray C. Swartzbaugh with Mrs. Swartzbaugh as pianist. The meeting was greatly helped by a chorus of fifty-five young people. The pastor had the work well organized and from the very first the interest grew and deepened. Most every night inquirers came before the session either to be received on confession of faith in Christ or resecration. Yet it was the general impression that the greatest good accomplished was in the revival of the members of this and other churches in the things vital to saving faith in Christ. Dr. Ely spent the first week of the meeting with the Christians and gave them a series of lectures on revivals. These meetings were not advertised as part of the real revival though they were open to all. From there Dr. and Mrs. Ely went

Moody Bible Institute Monthly

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"If not convinced by the logic of these addresses, everyone ought to be convinced by the spiritual force."—*Bible Champion*. **\$1.25**

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to the mining district of Pennsylvania. Their first meeting was at Millsboro with Rev. Frank Fish. Last year Dr. Ely spent ten weeks in the same section and the revival spread through the mines at Millsboro, Vestaburg and California, Pa.

Evangelistic singer Joseph C. Levers, Orkville, O., just closed a successful meeting with Rev. H. L. Zachman, pastor of the Trinity Evangelical Church, Canton, O. Eighty souls found Christ during the three weeks campaign and the church was revived throughout.

During the month of January the Vinaroffs helped Rev. W. T. Frank of Dayton, O., in the Oak St. U. B. Church in a meeting which resulted in the salvation of 270 people. There were eighty-one reconsecrations, and 180 additions to the local church. From Dayton, Mr. and Mrs. Vinaroff went to Toledo, O., for a three weeks meeting, where the Lord blessed the efforts with 100 conversions. From there they will go to Shamokin, Pa.

Dr. John H. Elliott, the well known evangelist and pastor, one time associate of the late Dr. J. Wilbur Chapman and ex-principal of the Australasian Chapman-Alexander Bible Institute of Adelaide, Australia, will supply the pulpit and conduct Passion Week services in the First Presbyterian Church of Seattle, Wash., by invitation of the pastor, Dr. Mark A. Matthews, during his absence in the Holy Land.

The Morning Star Mission of Joliet, Ill., of which P. H. McCarthy is superintendent, sends in the following reports for the first quarter of their sixteenth year: There were 177 conversions; 3,722 were given free meals; 1539 were given free beds; 266 were given clothing; 81 visits were made to courts and jails; 19 railroad fares were paid, and 240 Gospels were given out.

The Hardings send in the following report. "We have been working with Dr. John H. McComb, St. Paul M. E. Church, Wichita, Kan., of which church Dr. Downey is the pastor. We had a very blessed meeting there with over 100 decisions. From there we went to the St. Paul M. E. Church of St. Joe, Mich., of which Rev. L. V. Harmon is the pastor. There were 98 additions to the church during this meeting. From there we went to Litchfield, Ill., while there had 98 professed conversions." Mr. and Mrs. Edward Clare Harding are evangelistic singers who assist pastors and evangelists in campaigns. Mrs. Harding is quite popular with her musical Bible readings, and Mr. Harding gives marimba solos which are very effective. The Hardings have open dates after May 10. They may be addressed at Mexico, Miss.

Our offer of 3 months' trial subscription to the Moody Monthly for 25c (Half Price) is good until April 30.

Ira P. Dean writes: "We just closed our campaign at Marion, Pa. The attendance was so good that many times people were unable to get in because of the great crowds. Children's meetings were held on three afternoons each week and were well attended by more children than folks thought could be gotten to church. The Bible study awakened a very keen interest in the Word of God. The campaign resulted in more accessions to the church than for many years."

A blessed meeting was held in the First Presbyterian Church, of Marion Ill. Although the campaign was primarily sponsored by the one denomination, the meetings so grew in interest and attendance that all of the other denominations were represented. The party conducted services at the mines just before the men went to work. The churches of Marion were greatly strengthened as a result of the meetings. The party consisted of Rev. Charles F. Raach, evangelist; Mr. Edward Shimer, chorister and soloist, and Ted Piper, pianist and secretary.

The city of Newton, N. J., has witnessed a mighty revival of religion. The religious apathy has been broken up among the church members, and a spirit of prayer has come over people in the church services. In one case a man who had not been in church for twenty years was blessedly converted in his home. Large congregations attended the services nightly in all kinds of weather. Rev. James K. Easley, pastor of the Methodist church was assisted by Dr. Samuel B. Goff, evangelist, of Philadelphia, Pa. There were 295 conversions, two-thirds of whom were adults. Over 100 church members came to the altar for renewal. One hundred and seventy-two persons were received into the membership of the church on the closing Sunday of the meeting.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Erieside (Willoughby-on-the-Lake, O.) Bible Conference, July 17-26.
International Federation of Christian Workers' Convention, Sulphur Springs, Ark., June 28-July 12.
Moody Bible Institute Summer Conferences for 1925:
Eagles Mere, Pa., July 7-16.
Cedar Lake, Ind., July 19-Aug. 2.
Montrose, Pa., Ministerial Institute, July 20-30.
Hendersonville, N. C., July 26-Aug. 9.
Colorado Springs, Colo., Aug. 16-30.
Northfield (Mass.) Summer Conferences for 1925:
Young Women's Conference, June 24-July 2.
Woman's Interdenominational Home Mission Conference, July 6-14.
Conference for Women's Foreign Missionary Societies, July 14-22.
Conference of Religious Education, July 23-Aug. 1.
General Conference of Christian Workers, Aug. 1-17.
Massachusetts Christian Endeavor Institute, Aug. 17-24.
Ocean Grove (N. J.), Camp Meeting, Aug. 21-Sept. 7.
World Conference—Christian Fundamentals—Memphis, Tenn., middle of May.
Winona Lake (Ind.) Conferences for 1925:
Bethany Girls' Camp, All Season.
Chicago Boy's Club, All Season.
Women's School of Missions, June 24-30.
Chautauqua Program, June 28-Aug. 13.
Summer Normal School, July 13-Aug. 22.
Bible School of Theology, July 17-Aug. 13.
Bible Conference, Aug. 14-23.

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—April, Illinois.
Henry W. Bromley—April, Athens, Ga.
John E. Brown Evangelistic Party—April, Los Angeles, Cal.; May, Kearney, Neb.; Sept., Arkansas City, Kan.; October, Mobile, Ala.; November-December, Knoxville, Tenn.
Jack and Mrs. Cardiff—Apr. 19-May 10, Akron O.; May 25-June 1, Racine, Wis.
Crossley-Leonard Evangelistic Party—Mar. 20, Woodstock, N. S.; April, New Liskeard, Ont.; May, Streetsville, Ont.
Ira P. Dean—April, Waterloo, Ia.
William S. Dixon, Mar. 22-Apr. 12, Kane, Pa.
John W. Erskine—Mar. 22-Apr. 5, Durand, Mich., Apr. 12-26, Burton, Mich.; May 6-24, Big Rapids, Mich.
Paul and Mrs. Hutchens—June 14, Marshall, Ill.; W. W. Hall—April, Carrick, Pa.; July, Tarentum, Pa.
The Hardings—Mar. 24-Apr. 12, Collins, Colo.; Apr. 19-May 10, Stanford, Neb.
E. Dewitt Johnston—Fred G. Fisher Party; April-May, Kingsville, Ont.
Robert J. Kennedy—Mar. 29-Apr. 12, Bonham, Tex.; Apr. 13-26, Dallas, Tex.; Apr. 29-May 10, Markham, Tex.
P. H. Kadey—April, Capac, Mich.; Aug. 17-30, Gull Lake, Mich.
Frank E. and Mrs. Lindgren—Mar. 25-Apr. 12, Maryville, O.; Apr. 19-May 10, Litchfield, Ill.
J. W. Mahood—Mar. 25-Apr. 12, Chehalis, Wash.; Apr. 15-May 3, Portland, Ore.; May 10-31, Bardsville, Cal.
H. C. Maitland—Mar. 29-Apr. 12, Little River, N. Y.; Apr. 19-May 3, Hydettown, Pa.; May 10-24, New Wilmington, Pa.
Charles E. Neighbor Party—Mar. 15-Apr. 5, Binghamton, N. Y.
Sara C. Palmer—April, Kingston, Pa.
Morris Peterson—April, Isanti, Minn.
William Pfeffer, Apr. 26-May 17, Galeton, Pa.
The Prestons—Mar. 22-Apr. 12, Warren, Ill.; Apr. 14-May 3, Mulberry Grove, Pa.
Dr. and Mrs. Milton S. Rees—March 15, Mechanicville, N. Y.
P. Shaffer Rowland—Mar. 22-Apr. 10, Atlanta, Ga.; Apr. 12-24, Albany, Ga.; Apr. 26-May 10, Hartwell, Ga.; June 28-July 12, Bay Minette, Ala.; July 16-27, Adrian, Ga.
E. G. Sawyer—April, Akron, O.
Charles Cullen Smith—Mar. 22-Apr. 12, Albion, Ia.; Apr. 14-May 10, Lancaster, Wis.
John R. Snyder—Apr. 12, Ft. Scott, Kans.; May, Broadwater, Mo.; July 15, Piney Flats, Tenn.; Aug. 1-15, Jonesboro, Tenn.; Aug. 15-Sept. 1, Johnson City, Tenn.; Sept., Oneonta, Ala.; October, Martinsburg, Pa.
Gipsy Smith, Jr.—April, Carrollton, Ga.; May, Brunswick, Ga.; Sept., Rome, Ga.; Oct., Montgomery, Ala.; November, Athens, Ga.; Dec., Cleveland, Miss.
Myron E. Taylor—Mar. 15-Apr. 12, Superior, Wis.; Apr. 19-May 16, Milwaukee, Wis.; May 24-June 21, North Branch, Minn.
The Vinaroffs—Mar. 30-Apr. 19, Johnston, Pa.; Apr. 20-May 10, Dayton, O.
Harry W. Vom Bruch—April, Waukegan, Ill., May, Detroit, Mich.; July-August, Holy Land.

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Book Notices

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By a Way They Knew Not, by Mary Bennett Harrison.

This is designated "An Idyll of the First Century," in which are portrayed scenes and experiences which might properly belong to that time. It is realistic and is antique in style.

91 pages. 7½x5 inches. Fleming H. Revell Co., Chicago and New York, \$1. G. S.

Glimpses of Persia, by M. M. Wood.

True to its name, this little volume gives in very brief compass instructive and interesting "glimpses of Persia," its history, people, customs and present-day conditions. The whole constitutes an appeal for material, moral and spiritual help through larger missionary effort.

76 pages. 7¼x4¾ inches. Church Missionary Society, London, England. R. H. G.

Is Man a Creation or an Evolution, by Rev. C. J. Williamson, D. D.

This pamphlet is a popular statement of the evolutionary theory of man's origin and a good summation of the arguments against such a theory and in favor of the Bible account of man's origin.

20 pages 8½x5¾ inches. United Presbyterian Board of Publication and Bible School Work, Pittsburg, Pa. G. S.

If I Were Young Again, by Amos R. Wells, Litt. D., LL. D.

Growing out of the personal experiences of such a man as Dr. Wells, who well knows the mistakes young people are liable to make, we have here a booklet of more than usual interest and value. The sub-title is "Hints from My Sixty Years for Those that Have Sixty Years Ahead of Them."

40 pages. 7¼x5 inches. The Westminster Press, Philadelphia. 40 cents. G. S.

The Way of the Cross, by Rev. Gregory Mantle, D. D.

This book of Gregory Mantle is a gem of Christian literature. In a very urgent and persuasive manner it leads the reader to the foot of the cross and makes it the dearest place on earth. The language is very dignified and impressive, and yet very simple. Both preacher and student of the Christian ministry will derive a great benefit from this remarkable book.

269 pages. 7¼x5½ inches. George H. Doran Company, New York. \$1.50. S. B.

The Song at Sunrise, by Rev. William Russell Owen, D.D.

A collection of fourteen sermons and addresses delivered before congregations

in the Southland by the pastor of the First Baptist Church at Macon, Ga. These sermons are marked by a spiritual fervor and poetic interpretation of Scripture common to the South. The title of the book is taken from the first of the fourteen addresses.

153 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

J. C. P.

The Lily, by Victoria Booth-Clibborn Demarest.

A unique and practical observance of Christ's charge to His disciples recorded in Matthew 6:28, 29, "Consider the lilies of the field, how they grow." In the life of the lily is discovered many a beautiful lesson personally applicable to the reader's life. The author's characteristic charm of style proves an excellent means of conveying the simple truths suggested in the text.

Demarest Book Concern, 5925 Midway Park, Chicago. I. I.

How to Study the Four Gospels, by Rev. W. H. Griffith Thomas, D. D.

This booklet reveals the author's usual thoroughness and masterfulness. The title does not accurately cover the contents, however. The monogram has a concise Introduction to the Gospels as a whole, and each Gospel has a separate introduction concerning both the author and the Gospel itself. One of the most valuable features is the analysis of each Gospel, a task for which Dr. Thomas was particularly gifted.

48 pages. 7½x5 inches. The Sunday School Times Company, Philadelphia. 25 cents. G. S.

The Jews in the Making of America, by George Cohen.

The question of the Jew is of perennial interest. Many Christian people will be glad to add this book on this phase of Jewish history to their libraries. The Jew, wherever he is, cannot be hid and his presence, however small in number, is bound to influence the history of the people around him. This book describes in a lucid manner what part they had in the making of America. We hope that it will contribute in stimulating the responsibility of the Christian towards his Jewish neighbor.

274 pages. 7½x5 inches. The Stratford Company, Boston. \$2.

S. B.

An Elementary Christian Psychology, by O. M. Norlie.

This is a good little book written in a vigorous and forceful style. The author must have ransacked a whole library on the subject and striven, and with success according to our opinion, to give in this

small compass a comprehensive view of the whole subject both from the biblical, philosophical, scientific and historical point of view. We would heartily recommend it as a text-book for Christian schools.

270 pages. 8x5½ inches. Augsburg Publishing House, Minneapolis, Minn. \$1.25.

S. B.

Fully Furnished, or, the Christian Worker's Equipment, by Rev. F. E. Marsh, D.D.

This book is exactly what it purports to be in the sub-title, "a series of thirty-four concise studies, embracing the whole scope of service for the Master." Nothing is lacking in the way of suggestion and direction for the Christian worker. Bible exposition, wise explanation, apt quotation and timely illustration abound. There are three indexes—one on the subjects treated, another on the Scripture verses quoted, and a third on the illustrations used. A splendid book for the Christian worker's equipment.

390 pages. 8½x5½ inches. Pickering and Inglis, Glasgow, Scotland. 4/6. J. C. P.

The Conflict, by Elizabeth Knauss.

This book is quite appropriately named "The Conflict," and accurately depicts existing conditions which prevail today throughout Christendom, the gulf which is rapidly widening between Fundamentalism and Modernism. Fiction is the medium used, so far as the story is concerned, and there is just enough of the romantic element to hold the attention while the argument for an infallible Bible is conclusively presented. An excellent book for both young and old to help stem the tide of indifference and unbelief which now threatens to engulf both the church and the nation.

225 pages, 7¼x5¼ inches. Biola Book Room, Los Angeles. \$1.25. J. H. R.

The Changing Church and the Unchanging Christ, by R. H. Coats, M. A., B. D.

This book has a charm all its own, both in literary merit and in keen discernment, and covers a wide range of topics. Christ is presented under such themes as the following: The Christ of Scripture, of History, of Catholicism, of Evangelicalism, of Rationalism, of Speculation, of Art, of Poetry, of Social Service, and the Christ of the Ages. This book is suggestive and stimulating and upon the whole evangelical. If we should make any criticism, it would be that the author sometimes claims more than history seems to warrant. No matter what mistakes the church has made, Christ always conquers. While we believe in His ultimate triumph, we feel very certain His cause has frequently met sad defeats; not because of Him, but because of lack of our full cooperation with Him.

235 pages. 7¼x5 inches. George H. Doran Company, New York. \$2. G. S.

Moody Bible Institute Monthly

A Biographical Sketch of Henry Clay Morrison, by Rev. C. F. Wimberly, B. A., D. D.

A biography which its author terms a "labor of love" is this story of the life and ministry of Henry Clay Morrison, preacher, editor, college professor and evangelist. While detailing the colorful history of an eventful life, the sketch is a warm tribute to the influence of that life upon the writer, interpreting to him, "the inexhaustible resources of God's grace and power, the imperial majesty of the human will . . . the certain triumph of truth and justice." An introduction by Bishop John C. Kilgo of the Methodist Episcopal Church (South) and "Other Appreciations" from representative men of the church, add emphasis to the tribute.

214 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. M. G. W.

The Story of Social Christianity, two volumes, by Francis Herbert Stead, M. A.

This is no ordinary book upon the social gospel of today, but is a detailed history of the social activities and influence of Christianity from the very first down to the present time. These volumes contain an amazing array of facts dealing with all of the social phases of Christianity, and which often are overlooked by the ordinary church historian. Indeed we may almost say that during the course of the church her social activities have been so numerous and varied as to quite obscure her primary mission, as during the Middle Ages. We have here a storehouse of information and inspiration.

About 260 pages each. 7½x5 inches. George H. Doran Company, New York. Each volume \$2. G. S.

After Ninety Years, by Edwin Wilbur Rice.

The name of the author is familiar to all the associates and friends of the American Sunday School Union, with which he has been connected for so many years. This book is prepared in the form of an autobiography. In his long career in which he served the American Sunday School Union and was responsible for a large part of its promotion and success, Dr. Rice has interwoven many fascinating incidents and interesting experiences. The book has been attractively prepared, and aside from the large number of personal reminiscences the historical narrative will be especially appreciated by all who are interested in the growth of the Sunday-school.

167 pages. 8¼x5½ inches. American Sunday School Union, Philadelphia. \$1.50. C. H. B.

The Seven Days of Jupiter, by Rev. H. S. Gallimore, M. A.

This is a science idyll written in an interesting style. The author is a student of science as well as a supporter of Scripture. He has discovered a remarkable resemblance between the modern

cosmic theory and the process of creation described in the first chapter of Genesis. While this cosmic theory effects every planet and sun, he has considered it with special reference to Jupiter, the giant planet of our solar system, which he believes to be in a state of preparation for a future abode of God's people. While we might differ with him as to some of the details in the first chapter of Genesis, and the selection of the planet Jupiter as "the new earth of many mansions," the reading of this book will delight every soul that finds the glory of God declared in the heavens.

249 pages. 6¼x4 inches. Marshall Bros., London. \$1.40. C. H. B.

Java and the East Indies, by Frank G. Carpenter, Litt. D., F. R. G. S.

This is the sixth volume in the series known as *Carpenter's World Travels*, consisting of familiar accounts of the countries and peoples of the earth as per-

sonally seen and studied by this world-traveler and author. With unusual powers of description and a clear and pleasing style of writing, as well as by the use of one hundred and twenty-five beautiful full-page illustrations and two colored maps. Dr. Carpenter impressively introduces to his readers the group of tropical islands known as Malaysia or the Dutch East Indies, with their diversity of races and customs and with the novelty and charm they hold for the westerner. It is a book well deserving of commendation for its fascinating interest and its real value to all who would know more about lands and peoples on the other side of the globe from us. A bibliography and index add to its helpfulness.

280 pages. 9x6 inches. Doubleday Page Co., Garden City, New York. \$4. R. G. H.



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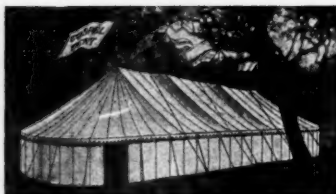
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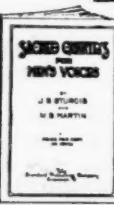
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Church Leadership, by Rev. Charles Edward Burrell, D. D.

Dr. Burrell has provided a text-book for a study in church organization and methods. In this day when so much attention is being given to more efficient administration of the church, a book of this character will be useful in the hands of all pastors and church officials. Many books of this character because of their close relation to a particular form of church government are not readily adapted to all churches, but in this case the author has written from an interdenominational standpoint so that his suggestions can be made applicable to all churches. The spirit of prayer that pervades the book is also to be commended. While recognizing the imperative need of better methods in church work, the all important presence and power of the Holy Spirit is everywhere recognized.

154 pages. 7 1/4 x 5 inches. Dorrance and Company, Philadelphia. \$1.75.

C. H. B.

The Art of Addressing Children, by H. Jeffs.

Here is a writer who understands children and how to address them, and in giving us his first-hand study of the child's mind he has set forth a few simple common-sense principles for the preacher of adults. There is a good deal of truth in his statement, "Were one-tenth of the time given in theological colleges to laying a theological critical and philosophical foundation for the future preacher, devoted to showing him how to tell the Bible stories to children, his sermons to the grown ups would gain two-hundred per cent in living interest."

From a few opening chapters in child psychology the author passes to the main contents of the book, which consists of various types of addresses for children. This happy combination of text-book and illustration makes it one of the best books that can be recommended to those who seek to capture the child's attention and interest.

176 pages. 7 1/4 x 5 inches. George H. Doran Company, New York. \$1.50.

C. H. B.

Soul Winning Sermons, by Rev. R. A. Torrey, D. D.

In this volume the author has gathered together and placed in the logical order, the sermons which have been most used of God in bringing men and women to a definite acceptance of Jesus Christ as their Saviour in his evangelistic meetings in Japan, China, Australia, New Zealand, Tasmania, India, England, Scotland, Ireland, Germany, France and America.

Most of these sermons have appeared in other volumes before, but they now are brought into one volume under the careful attention of the author. Therefore, they represent in a more perfect way his style and method of preaching the gospel of Christ. Twenty-six sermons appear in full.

This book is heartily commended to all who believe in the power of the gospel of Jesus Christ to save lost men. It would

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be a fine thing if young ministers were to pattern after the style and method of this great preacher and evangelist.

485 pages. 9x6½ inches. Fleming H. Revell Company, Chicago and New York. \$4. P. B. F.

The Little Corner Never Conquered, by John van Schaick, Jr., formerly Lieutenant Colonel of the United States Army; Commissioner to Belgium, American Red Cross.

Yet another chronicle of little Belgium, "the unconquered," but written by a military officer, characterized by the virility, directness and detail to be expected from an army man. It is the sixth volume in a Red Cross series. Pictures of the Queen, "always going to and fro in her little corner of Flanders," her diligent and philanthropic work among the *mutiles*, her barrack schools and the establishment of Le Glandier Colony in Correze, are well drawn. The chapters on "The King Comes Home," "Cardinal Mercier" and "The Great Ambassador (Brand Whitlock)," are perhaps the climax of this carefully prepared survey of the one phase of the war work of the American Red Cross. The misery of the fighting men, the unspeakable conditions, in mud holes, slime and stench, the gravity of the problems growing out of terrific strain, quivering nerves, shell shock and exhaustion of body and brain, are so vividly set forth as to arouse the reader's fullest sympathy.

275 pages. 7½x5¼ inches. The Macmillan Publishing Company, New York. \$2. M. G. W.

Christian Thought, by Ernest Troeltsch.

This eminent German theologian is ranked next to Harrack in influence. These lectures cannot be read superficially if one expects to follow its metaphysical thinking. It is not all theoretical, but the Christian thought here presented is hardly that of the church as such, but an attempt to follow the history of metaphysical thought and to interpret and apply it. The author is not always easy to follow and much less can we agree with all of his conclusions. The first lecture is upon "The Place of Christianity Among the World-Religion." The author gives the supreme place to Christianity, but it is not the absolute religion, and "the old miracle apologetic" has been rendered untenable by documents, discoveries, and exploration. Other racial groups also experience their contact with divine life, and Christianity cannot hope to change these great philosophical world-religions. It has, however, a missionary duty towards the primitive races. So far as the philosophical religions are concerned, the distinguished author seems to have totally forgotten that Christianity conquered the great Greek and oriental philosophical religions at the beginning of the Christian era.

180 pages. 7¼x5 inches. George H. Doran Company, New York. \$1.75. G. S.

April, 1925

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Moody Bible Institute Monthly 163 Institute Place
Chicago, Ill.

Lenten Sermons, by Dr. Oskar Pank, pastor of St. Thomas Church, Leipsic, Germany.

Of these sermons the words of the introduction are strictly true: "There was no striving after effect, no rhetorical artificiality, little of literary embellishment—every sermon was a thoughtful exposition of some word of Scripture."

These sermons were preached a good many years ago, but as they lead the thought of the hearer or reader back to the last days of the Lord and His death, they would be timely although preached centuries ago, indeed, it is well to have the mind taken from the harrowing things of modern life and center on the great things connected with the passion of the Lord. Ministers

in any evangelical communion will get much help from this fine collection.

155 pages. 8x5½ inches. The United Lutheran Publication House, Philadelphia. \$1.

J. H. R.

The Bible or the Church, by Sir Robert Anderson, K. C. B., LL. D.

In this book there is only the question of the place of authority as respects the church and the Bible, and the place of man's own spirit as with Sabatier not being considered. Strong blows are dealt against the Roman Catholic views of the supreme place of the church as compared with the Bible, but there is serious consideration of churchism that is represented in some parts of the

Protestant church, especially the Anglican. This movement in the Anglican church was welcomed by Cardinal Vaughan as a yearning of mind and heart towards the Roman Catholic church and clearing a way for something more.

One of Sir Robert's great arguments for the supremacy of the Bible is the fact that the church through the centuries has changed, changing from pristine purity to apostasy, as Harnack has said, "When the testing influences of the persecution has ceased Christ as a person was forgotten, the Christ of the Gospels and the epistles was overlooked, and the 'Christian religion' as such, overshadowed the supreme and fundamental doctrine." With Sir Robert, Christianity is not a "religion" at all, it is a revelation of faith, and that revelation of faith is only given us in the Bible.

269 pages. 8½x5½ inches. Pickering and Inglis, Glasgow, Scotland. 3/6, net. J. H. R.

The Family, a Study Book for Groups and Individuals, prepared by the Committee on Moral and Social Welfare in the United Lutheran Church.

Here is a small volume that takes hold of social problems at the right point, the family. It is not intended as a book for casual reading, but for study by groups and individuals, as its title indicates. As the family, especially where there are children, is the best type of the kingdom of God, we may expect a discussion of marriage and divorce, which we have here from a sane and Christian standpoint. Sanctity in the home and the training of the children in it have unusually helpful treatment, and there is no ignoring the effect of industry, a prominent feature in modern life on the home. At the end of each chapter

there are questions which can be used in group study and suggestions for further study, in connection with which the titles of many helpful books are given.

83 pages. 8x5¼ inches. The United Lutheran Publication House, Philadelphia. 40 cents. J. H. R.

The Virgin's Son, by John B. Champion, M. A., B. D.

There is not a dull page in the 160 pages that make up this book. It is scriptural, logical and convincing. It is much more than an academic discussion. There is fire in it—holy fire, the kind that gives light as well as warmth.

The present condition in the church is referred to in these words, "Let us beware of belittling the seriousness of the situation which today confronts the church of God." Without question there never was a time in the history of the church when there was within it so much unblushing contradiction of the Word of God in its preachings about the origin and nature of the person of Christ. In such a situation of struggle, apathetic indifference is less defensible than the attack of the enemy.

Another quotation bearing more directly upon the title of the book is as follows: "The assault upon the virgin birth narratives of the Bible is really an assault upon the supernatural nature of Christ's person, which is nothing less than a denial of His deity." The natural never can beget the supernatural. It is either the miraculous conception, or no supernatural person as Saviour. Either the virgin birth stands, or Christ's deity goes. With His virgin birth and deity gone, with them go the trinity and all the soul-saving power and passion of evangelical Christianity.

Another quotation shows the strength

of the author's argument and incidentally reveals the need for such books as this: "No one loses faith in the virgin birth alone. As with sin so it is with unbelief, especially the unbelief which kills credence in the answer of Holy Writ to the question, who Jesus Christ is and whence He came. Such unbelief is probably as prolific as that of iniquity. No one denies God's Word at one point and stops there, even as no one sins once and stops there."

These quotations indicate the forcefulness of the book throughout. In the realm of apologetics this book will take a high place.

160 pages. 7¾x6½ inches. Bible Institute Colportage Association, 826 North LaSalle Street, Chicago. \$1.25. J. C. P.

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"Turn But a Stone," by Archibald Alexander, M.A. B.D. Cloth, 155 pages, \$1.60, net.
"Everyman's Life of Jesus," by Rev. James Moffat, D.D., D.Litt., Hon. M.A. Cloth, 242 pages, \$1.50.
"The Church and the Sacraments," by Rev. W. M. Clow, D.D. Cloth, 254 pages, \$2, net.
"Bible Cross-word Puzzle Book," by Paul J. Hoh. Cloth, 111 pages, \$1.50.
Fleming H. Revell Company, Chicago and New York.
"Studies of Famous Bible Women," by H. T. Sell. Cloth, 160 pages, 75 cents.
"Fields of Glory," by Rev. Russell H. Conwell, D.D. Cloth, 158 pages, \$1.25.
"Soul-Winning Sermons," by Rev. R. A. Torrey D.D. Cloth, 485 pages, \$4.00.
"Piloting the Sunday School," by Rev. E. Morris Fergusson, D.D. Cloth 152 pages, \$1.25.
United Lutheran Publication House, Philadelphia.
"The Family," Cloth, 83 pages, 40 cents.
"Lenten Sermons," by Dr. Oskar Pank. Cloth, 155 pages, \$1.
"Forces in Foreign Missions," by Rev. George Drach, D.D. Cloth, 180 pages, \$1.
Macmillan Company, New York.
"In Pulpit and Parish," by Nathaniel J. Burton. Cloth, 376 pages, \$1.75.
Mennonite Publishing House, Scottsdale, Pa.
"Junior Teacher's Sunday School Lesson Quarterly." 12 cents per quarter; 40 cents per year. Five or more copies, 8 cents per quarter each.
Princeton University Press, Princeton, N. J.
"The Dogma of Evolution," by Louis Trenchard More. Cloth, 387 pages, \$3.50.
The Stratford Company, Boston.
"The Jews in the Making of America," by George Cohen. Cloth, 274 pages, \$2.
Cokesbury Press, Nashville, Tenn.
"Cavaliers of Truth," by T. H. Lipscomb, B.D. Paper, 42 pages, 30 cents.
Echoes Publishing Company, Bible School Park, N. Y.
"Christian Theology," by Rev. Emery H. Bancroft. Cloth, 351 pages, \$3.
Bibliotheca Sacra Company, Oberlin, O.
"The Deciding Voice of the Monuments in Biblical Criticism," by Rev. Melvin Grove Kyle, D.D. LL.D. Cloth, 364 pages, \$2.15 (new edition).
People's Christian Bulletin, 573 W. 181st St., New York.
"The Facts about Our Bible, Its Historicity, Inerrancy and Inspiration," by Pastor Elmer E. Franke. Paper, 135 pages, 50 cents; cloth, 75 cents and \$1.
Federation of Christian Missions, Japan.
"The Christian Movement in Japan, Korea and Formosa, 1924," edited by D. C. Holton and others. Cloth, 541 pages.
Marshall Bros., Ltd., London.
"The Bankruptcy of Evolution," by Rev. Harold Christopherson Morton, M.A., Ph.D. Cloth, 196 pages, 2/6.
"The Dog-Watch Meetings," by Alexander Stewart. Cloth, 240 pages, 2/6.
Pickering and Inglis, Glasgow.
"Life Story of David Livingstone," by J. J. Ellis. Cloth, 64 pages, 1/7.
Grove Chapel, Camberwell, London, England.
"Peace and Truth," quarterly, edited by W. Sindén. 2d.

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Under the indulgent smile of a tropical sun, Central America, a little country sandwiched in between Mexico and the Canal Zone, is notable for the scenic beauty and abundant natural resources of its five growing republics. One of



A Picturesque Ruin

these, Guatemala, boasts an institution where delightful Christmas festivities are enjoyed more than twelve times each year. At the Garden of Roses Orphanage of the Central American Mission in Guatemala City, groups of expectant children suppress shouts of glee when Miss Jennette Tallet and Miss Anna Stahr, former students of the Moody Bible Institute, announce smilingly, "Today is the birthday of a 'J. T.' girl in Chicago. Shall we open the gifts she has sent?" Many little brown hands



Miss Jennette Tallet, For Whom the Club Is Named.

are eager to help unwrap huge packages of clothing, books and school supplies whose menacing labels, "Not to be opened until So-and-so's birthday" have awakened curiosity and stimulated imagination, and many wistful little faces are wreathed in glad smiles of appreciation as the story of the "J. T." Club is retold.

This modern tale of sacrifice and devotion had its beginning in the Evening School of the Moody Bible Institute of Chicago, where nine earnest young women became intimately acquainted at the fellowship hour which precedes each evening session. When the leader of the group, Miss Jennette Tallet, was

graduated from the Evening School in 1922, she told several friends of her appointment to Central America, and these classmates, pledging their continued interest in her work, sought to furnish tangible proof of their loyalty in a group named for her.

The "J. T." Club, which Miss Tallet designated "Jehovah's Trustees," was organized October 21, 1922. With true missionary zeal the members chose as their motto Paul's memorable words, "To preach the gospel in the regions beyond." Inspired by love to Christ and loyalty to His servant, their friend in Central America, this group of girls meets monthly at a Chicago Y. W. C. A. to pray and plan for the greater realization of the truth of their motto.



An Expectant Group
(Two of these boys are wearing suits made by the club.)

When Miss Anna Stahr, another member of the club, sailed for Central America to become Miss Tallet's associate, their friends at home were stimulated to even greater interest in missionary problems. With rare courage the club undertook, by means of monthly dues and an individual birthday contribution which each member makes, the annual support of five orphans who, with more than a hundred others, find at the Garden of Roses a happy Christian home and ample educational privileges.

Not satisfied with these noble accomplishments, the club is constantly seeking new methods of furthering the work of Christian missions. Their most recent contribution to Central America, and one of their best, is another member of the club, Miss Ethel Paulson, the third "J. T." to be accepted for service in the southland.

Miss Tallet's letters to members of the "J. T." Club, full of descriptive accounts of interesting contacts with

alert school children, evangelistic meeting in cornstalk huts, visits to splendid old monasteries now in ruins, and an occasional narrow escape from a robber band, arouse as much interest in Chicago circles as do the arrival in Central America of large Christmas packages which serve the double purpose of dispensing perpetual Christmas cheer and reminding their Central American friends of the birthday of each club member. Generous supplies of useful articles with dainty personal gifts are sent by each girl and marked to be opened on the birthday of the donor.



A Group of "J. T." Club Girls

To members of the "J. T." Club, birthdays are now becoming increasingly interesting, celebrated both here and under southern skies. And, according to Miss Emma Swenson, a faithful member of the club since its organization, who has kindly furnished the pictures shown here, bonds of enduring friendship are constantly being strengthened by the sacrificial service of "Jehovah's Trustees."

—M. M. C.



Another Group of "J. T." Children

RESIGNATION OF MR. WOODRUFF

We regret to announce the resignation of our Publishing Agent, Mr. S. A. Woodruff, who is transferring his activities to the periodical, "How to Sell," 443 South Dearborn Street, this city. Some years ago Mr. Woodruff was an Institute student and later, when the Institute planned to enlarge the scope of its periodical then known as the *Christian Workers' Magazine*, he was asked to take charge of it as Publishing Agent. Subsequently he became official head of the Publication Department.

Altogether he has served the Institute for thirteen happy and successful years. The increased circulation of the maga-

zine, and its constantly improved appearance are due in large measure to his energy, experience and good taste. As a member of the Institute Business Staff Mr. Woodruff contributed his share to the general welfare of all the departments, and also helped by prayer and spiritual fellowship.

Our prayers and good wishes attend him wherever he goes.

JAMES M. GRAY.

Jewish Christians in Chicago are rallying to the support of the Jewish Missions Course at the Moody Bible Institute. The picture represents a regular monthly meeting of the Chicago



Monthly Meeting of the Hebrew Christian Alliance

branch of the Hebrew Christian Alliance, with Rev. Solomon Birnbaum, director of the Jewish Missions Course, sitting fifth from the left in the front row. This group represents Christian workers of all denominations who labor among the Jews of Chicago.

BIBLE CONFERENCE IN NEW YORK CITY

The Institute through its Extension Department will conduct a Bible conference in the Marble Collegiate Church of New York City, May 3-8, 1925. The speakers will be Dr. James M. Gray, president of the Institute; Dr. Leander S. Keyser, author and professor of Systematic Theology in Hama Divinity School, Springfield, O.; Dr. Harold Paul Sloan, pastor, Haddonfield (N. J.) Methodist Episcopal Church; Dr. Robert Dick Wilson, professor of Semitic Languages and Old Testament Criticism in Princeton Theological Seminary; and Dr. A. Z. Conrad, pastor, Park Street Congregational Church, Boston, Mass.

Dr. Gray will make the opening address Sunday afternoon, speaking on "Why Contend for the Faith?" He will also give a series of afternoon studies in the Epistle to the Hebrews, and speak briefly each evening after Sunday on some current topic. Monday evening Dr. Keyser will discuss "The Origin of Man: Was it by Evolution or Direct Creation?" Tuesday evening Dr. Sloan's subject will be, "What the Christian Church has Believed for Two Thousand Years." Wednesday evening Dr. Wilson will speak on "Recent Investigation of the Old Testament." Thursday and Friday evenings Dr. Conrad will present "The Centrality of the Cross in Chris-

tianity," and "The Christ of the Gospels, or, the Jesus of Modernism."

Dr. George H. Dowkontt, superintendent of the Fulton Street Noon Prayer Meeting, 113 Fulton St., New York City, is in charge of local arrangements. Address him or the Extension Department, 153-163 Institute Place, Chicago, Ill.

REV. ELMER M. MOSER

Rev. Elmer M. Moser, recently pastor of Fleming Memorial Presbyterian Church, Fairmount, W. Va., previously at Witt and Galena, Ill., has been added to the Extension Department to assist Dr. Conant in his "Every Member" evangelism campaigns.

Rev. Charles B. LeFevre, '07, is director of a Bible institute at Temuco, Chile. His work is fashioned after that of the Moody Bible Institute, and the doctrinal basis is of the strictest evangelical type. Mr. and Mrs. LeFevre, '16, are now in this country, their address being 260 W. 44th St., New York City.

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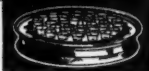
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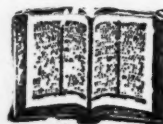
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Moody Bible Institute Monthly

The Gospel in Print

William Norton

A TESTIMONY TO D. L. MOODY*

East Northfield, Mass.

My dear Mr. Gaylord and Mr. Norton:

As I think back to the opening days of The Bible Institute Colportage Association the reason why it was started looms up. It was a child of D. L. Moody's heart and business acumen, for he saw that gospel literature had possibilities beyond the reach of one's personal ministry in the pulpit; as the experience of the Association proves every day. To publish and distribute gospel literature on a self-supporting basis, and not have to raise subscriptions to pay expenses, was, I think, a novel experiment. D. L. Moody not only thought it could be done, but actually did it.

Those of us who were engaged in the work in those early years, up to the time of his death in 1899, can never forget his vision and energy. We thank God that we were privileged to be associated with him in what proved to be a tremendous circulation of popular books that led hundreds and thousands of people to Christ or into closer fellowship with him.

Each of the institutions he founded is a memorial to Mr. Moody, and a witness to his consecrated zeal. Wherever there is a living convert of his, his influence lives on. But I have always felt that in publishing and distributing his life and sermons the Bible Institute Colportage Association keeps his memory and influence alive more definitely than any other agency. We know that as people today read his sermons they are pointed to Christ. The printed page will continue his ministry as long as the books are published.

My prayer is that as the Association enters a new decade it may enjoy a new baptism of blessing from above, and new openings for an extensive ministry in all the earth. And may each member of the present staff feel the assurance and satisfaction of being part of an organism through which the Spirit of God does truly work to hasten the coming and kingdom of our Lord and Saviour Jesus Christ.

As ever,
(Signed) A. P. FITT.

*Mr. Fitt, the author of the letter reproduced here, was formerly superintendent of the Bible Institute Colportage Association. He is addressing Mr. A. F. Gaylord (Treasurer) and Mr. William Norton (Secretary) on the occasion of the celebration of the Association's thirtieth birthday.

The Moody Monthly campaign of 10,000 new subscribers April 30 has reached 7,500. We are offering 3 months' for 25c (half price).
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THE GOSPEL AND BOOKS

Christianity is a book-religion. "Bring the books!" said Paul (2 Tim. 4:13). Scatter them like the sunbeams! Christianity is also a living voice. Send out the colporteurs, the city missionaries, and the tract visitors from house to house, and heart to heart! Let type reinforce tongue, and tongue proclaim the truth printed by the type! "Bring the books!" Circulate the books and the tracts. Their blessed results will be stereotyped by the Holy Spirit in the "Lamb's Book of Life!"—Theodore L. Cuyler.

"And books, we know, Are a substantial world, both pure and good.

Round these, with tendrils strong as flesh and blood,

Our pastime and our happiness will grow."—Wordsworth.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from February 1 to 28, 1925, inclusive: **Africa Book Fund:** To 1 point in Africa: 8 Colportage Library books, and 10 Evangel Booklets. **Alaska Book Fund:** To 1 point in Alaska: 100 Colportage Library books, 100 Evangel Booklets, 125 Pocket Treasuries.

Army and Navy Book Fund: To 4 points in three states: 220 Colportage Library books, 224 Evangel Booklets, 225 Pocket Treasuries, 475 tracts.

Fire Station Book Fund: To 10 points in one state: 50 Colportage Library books, 40 Pocket Treasuries.

Hospital Book Fund: To 111 points in thirty-four states, and 2 points in Canada: 4,762 Colportage Library books, 50 Emphasized Gospels, 7,162 Evangel Booklets, 6,406 Pocket Treasuries, 4 Testaments, 3,350 tracts.

Latin America Book Fund: To 93 points in twenty countries: 5,679 "The Way to God," in Spanish, and 4,993 "All of Grace," in Spanish.

Life Saving Station Book Fund: To 11 points in two states: 132 Colportage Library books, 110 Evangel Booklets.

Lodging House Book Fund: To 1 point in one state: 28 Colportage Library books, 30 Evangel Booklets.

Lumber Camp Book Fund: To 15 points in nine states, and 3 points in Canada: 2,061 Colportage Library books, 101 Emphasized Gospels, 3,313 Evangel Booklets, 3,111 Pocket Treasuries, 25 Testaments, 1,750 tracts.

Mountain Book Fund: To 64 points in seven states: 1,852 Colportage Library books, 565 Emphasized Gospels, 1,922 Evangel Booklets, 1,338 Pocket Treasuries, 600 tracts.

Pioneer Book Fund: To 70 points in 11 states, and 2 points in Canada: 1,220 Colportage Library books, 400 Emphasized Gospels, 1,718 Evangel Booklets, 1,479 Pocket Treasuries, 35 Testaments.

Prison Book Fund: To 178 points in thirty-nine states, and 8 points in Canada: 6,532 Colportage Library books, 1,583 Emphasized Gospels, 7,409 Evangel Booklets, 9,090 Pocket Treasuries, 102 Testaments, 3,425 tracts.

Seamen's Book Fund: To 3 points in three states: 421 Colportage Library books, 892 Evangel Booklets, 610 Pocket Treasuries, 400 tracts.

The total amount of literature sent on the above Book Funds during February is as follows: 28,058 Colportage Library books (including 10,672 books in Spanish), 2,699 Emphasized Gospels, 22,890 Evangel Booklets, 22,424 Pocket Treasuries, 166 Testaments, 12,000 tracts, to 476 points in 44 states, 15 points in Canada, and 86 points in 21 foreign countries.

MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association.

The following contributions have been received from February 1 to 28, 1925, inclusive:

Army and Navy Book Fund: 2 Contributions, \$20.00; **Hospital Book Fund:** 394 Contributions, \$1,745.42; **India Book Fund:** 1 Contribution, \$3.00; **Latin America Book Fund:** 458 Contributions, \$2,239.86; **Lumber Camp Book Fund:** 252 Contributions, \$1,237.38; **Mountain Book Fund:** 17 Contributions, \$65.50; **Pioneer Book Fund:** 9 Contributions, \$38.50; **Prison Book Fund:** 69 Contributions, \$353.21; **Seamen's Book Fund:** 1 Contribution, \$26.00; **Free Tract Fund:** 5 Contributions, \$2.50.

MOODY MONTHLY

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JAMES M. GRAY, Editor.
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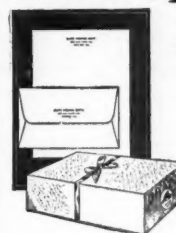
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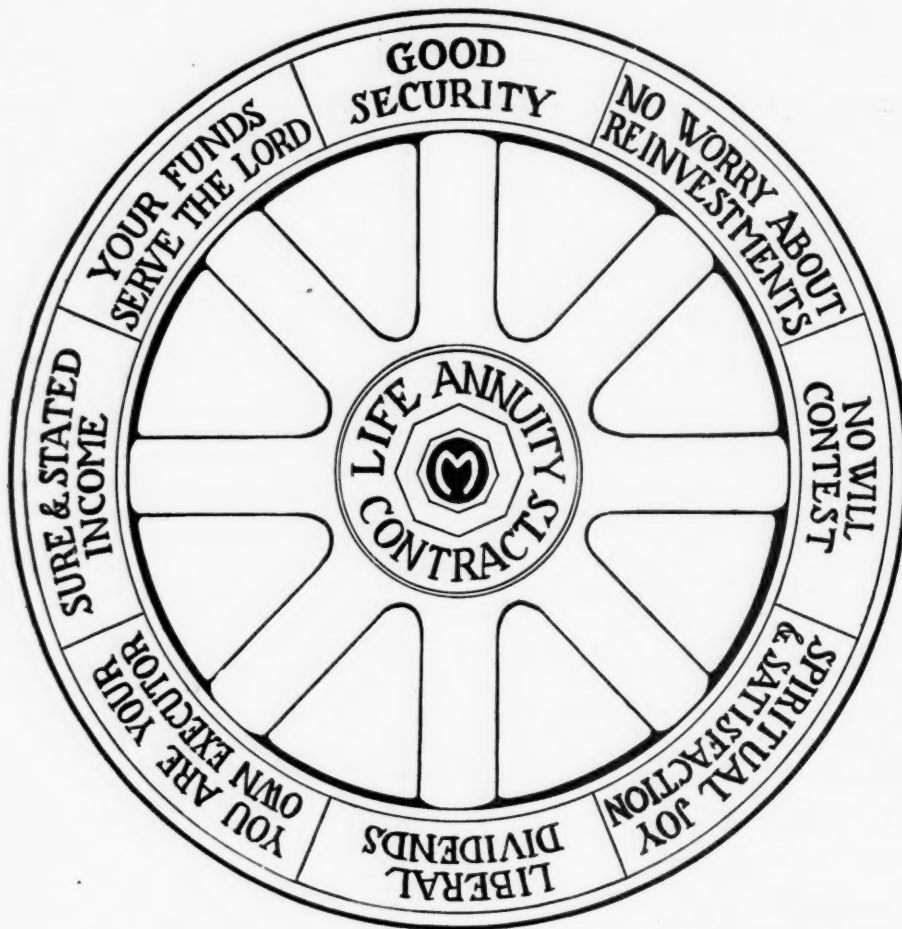
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